

HOW TO BE SUCCESSFUL;

OR,

PRACTICAL ADVICE

TO THOSE WHO WISH TO RISE IN THE WORLD.

By R. B. D. WELLS, PHRENOLOGIST,

SCARBOROUGH.

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1886

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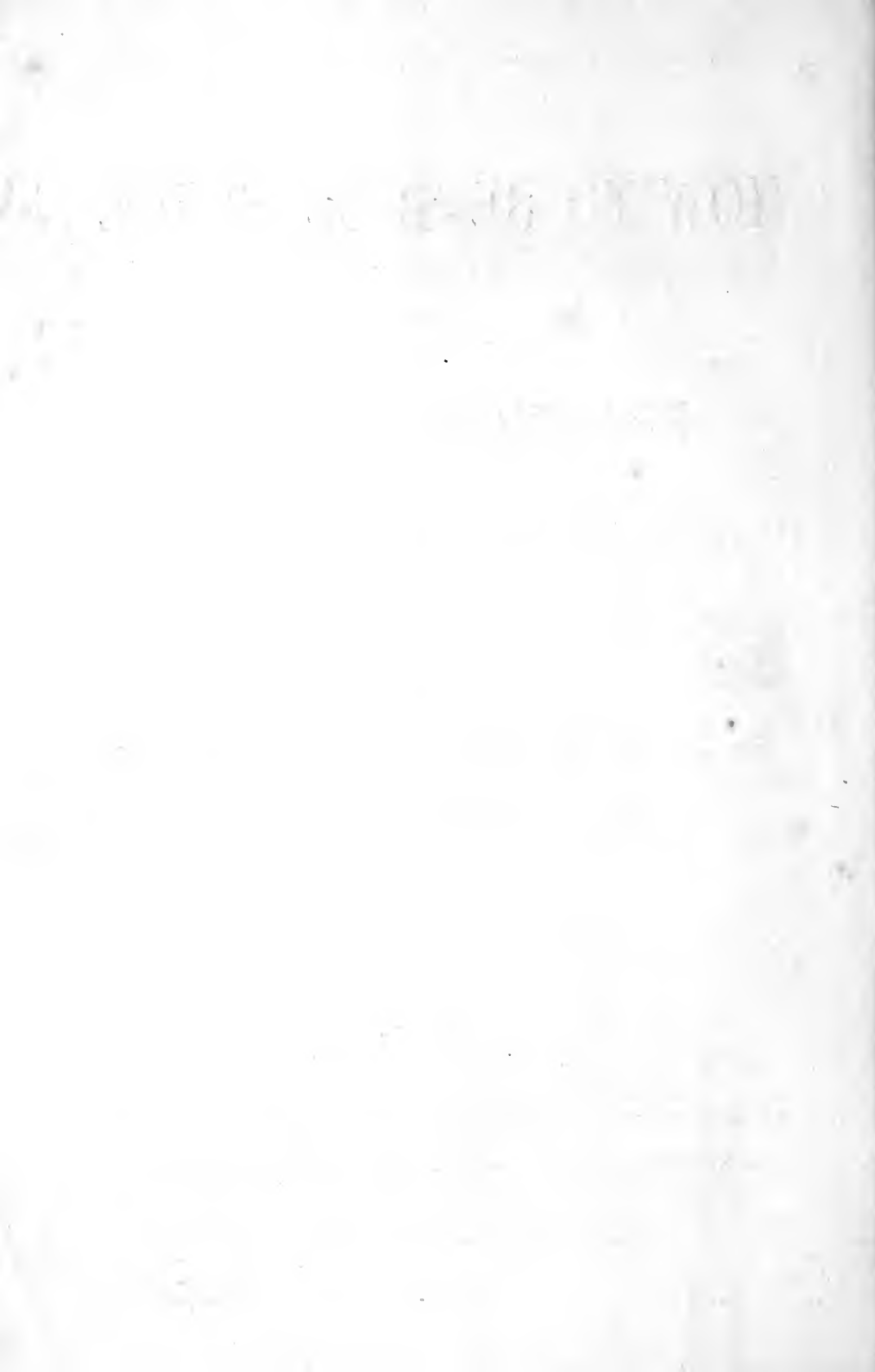
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PREFACE.



SUCCESS in life is possible to every person who takes the right means to acquire it. The object of this Book is to point out those "right means," which have become known to us by observation, experience, and scientific investigation.

Riches are not essential for the acquisition or enjoyment of success, but a good character and a well trained mind are essential. Fortune, like fame, may be "gained without merit, and lost without deserving." By being "successful" we do not mean the mere accumulation of wealth to the extent of thousands or millions of pounds sterling, but the capacity to make the most and the best of life.

PREFACE.

The basis of all success is Self Help. Nothing that any one can do for us is so valuable as what we can do for ourselves. Hence the significance of the saying, "God helps those who help themselves." Our parents or friends may leave us a fortune and give us sound advice, but we must use them before they can become beneficial. Gifts have a tendency to blind the eyes, and weaken our resolution to rely upon our own efforts. The best inheritance is a sound constitution, good training, and a well-balanced brain, or in other words a "sound mind in a sound body." A second important condition of success is being placed in a sphere of life congenial to our tastes and dispositions, in order that we may enjoy our labours and the fruits thereof. When the right man is in the right place, and does with energy, and efficiency, and a willing mind, that work for which he is best fitted, and carries out the instructions contained in the following pages, he cannot fail in any case to meet with a considerable amount of success in life.





HOW TO BE SUCCESSFUL.

INTRODUCTION.



AMBITION, or the desire to get on in life, is a natural and laudable element in human nature. Most men are desirous to become distinguished either in one way or another. Without this quality to stimulate men we should hear nothing of their daring exploits, their noble self-sacrificing deeds, their ingenuity and skill, their mercantile success, of the overcoming of almost insurmountable difficulties, of geographical and scientific discoveries, of literary attainments, of scholastic ability, or philanthropic labours. In short, without ambition, men would be devoid of the chief stimulus to success.

The quality of a man's ambition depends mainly upon the type of his physical and mental organisation. Hence it is not surprising there should be such a diversity of opinion as to what constitutes real success. Those who have a low, grovelling type of organisation find gratifica-

tion in that which administers to their depraved nature, as in gormandising, drinking, smoking, gambling, etc. Men with a heavy base to their brain, combined with small moral and intellectual faculties, have a very different kind of ambition to those persons whose moral and intellectual faculties predominate over the propensities. The latter class of people are constantly thirsting after moral and intellectual improvement. The man with large or perverted acquisitiveness has a sordid and grasping nature, and is always thirsting after riches. Such men as Peabody and Vanderbilt, who have amassed great wealth, are his guiding stars. He does not stop to ask himself whether they have not lived, too much within and for themselves, and whether their wealth has been acquired by questionable means. This acquisitive class of people see no virtue in the benevolent labours of such men as Howard, the philanthropist, and a host of their large-hearted fellow creatures whose self-sacrificing labours have made it impossible for them to grow rich, save in the blessings of those whom they have benefited.

THE RIGHT MAN IN THE RIGHT PLACE.

In order to make the most of our talents we must first become acquainted with the inherent conditions of our mind, and stimulate those natural gifts with which we are endowed. Consequently we need a certain knowledge of human nature in order to gain a special self-knowledge. When we know what our particular capacity is, and what

our special defects are, we are then in a position to enter upon a suitable training for the expansion of our natural qualities.

There is no system of philosophy except Phrenology that professes to analyse the powers of the mind, and point out with unerring certainty what each individual is best fitted for and capable of performing. This Science not only teaches us to know ourselves, but it assists us in forming a just estimate of the motives and actions of our

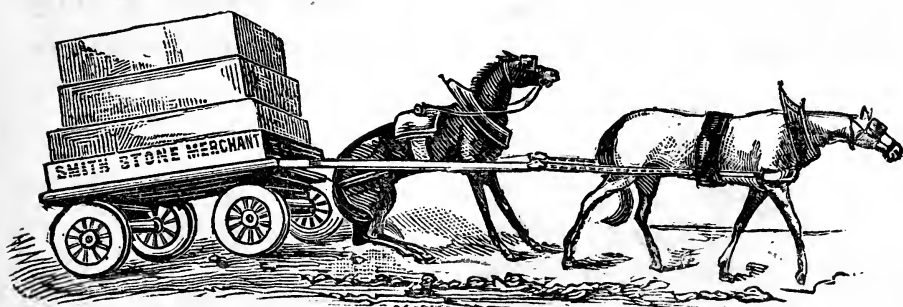


FIG. 1.—Race Horses misplaced.

fellow-creatures in all the relations of life, domestic, social, friendly, commercial, political, religious, and international. It is evident that men's success and happiness in life depend largely upon the character of their intercourse with their fellows. That such intercourse may be pleasant and profitable to all parties, men must understand their own characters as well as those of other people. Phrenology supplies the fountain or source for this knowledge such as no other science does. There are thousands of men who are following vocations for which they are totally unfitted. Yet there is a suitable place for every man in this wide world if he can only find it. We should be doubting the wisdom and goodness of the Creator if we charged Him

with creating a useless creature. If there is a place and special work for every man, then he should try to find his place and fit himself for his work. It is mistaken ambition which makes so many men miss the mark. They want to fill places for which they are not qualified by natural capacity and education. He is the most useful and the happiest man who finds the place he is best fitted to fill and fills it faithfully, however humble it may be.

There is a law of adaptability in the animal kingdom as well as in the human race. How absurd it would be to try and reverse the order of nature by yoking race-horses to a

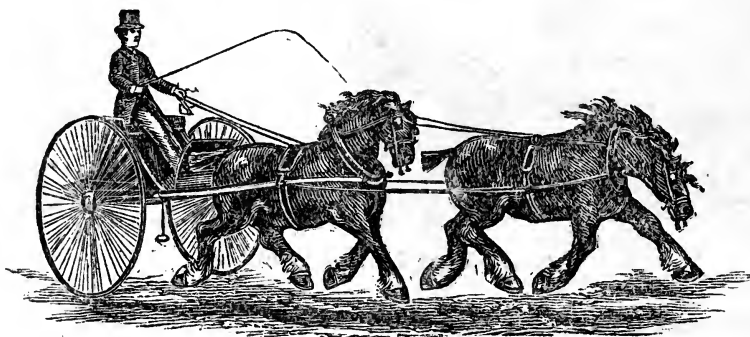


FIG. 2.—Cart Horses yoked to a Tandem.

heavy load of stone, as seen in fig. 1. And how clumsy and ridiculous appear the two heavy-limbed cart-horses when harnessed to a light tandem—(fig. 2). It is quite evident that these animals have been put to the wrong kind of work. The racehorse would become sprained and useless, and the cart-horses would find their position equally disagreeable and unsuitable. Again, how absurd it would be to set a greyhound to watch a rat hole (fig. 3), or a spaniel to attempt to catch a hare, as in fig. 4. No less laughable would it be to see a short, stout man attempt to run a race with a tall, slim, fibrous man, as in fig. 5. Cart-horses

would also be very much out of place if trained for the race-course, as in fig. 6. It would be equally as ridiculous for a low coarse-grained, brusque, and brutish individual (fig. 7) to attempt to write a book, edit a newspaper, or teach philosophy, as it would for a portly, overfed, and obese lady (fig. 8) to be confined at dressmaking or any other kind of cramping work. One and each of these vocations would be distasteful to them, and render their work a burden instead of a pleasure.

A lady brought her son to be examined, and wanted to know what he was best fitted for. We informed her that he was adapted for an engineer. She asked if he could not

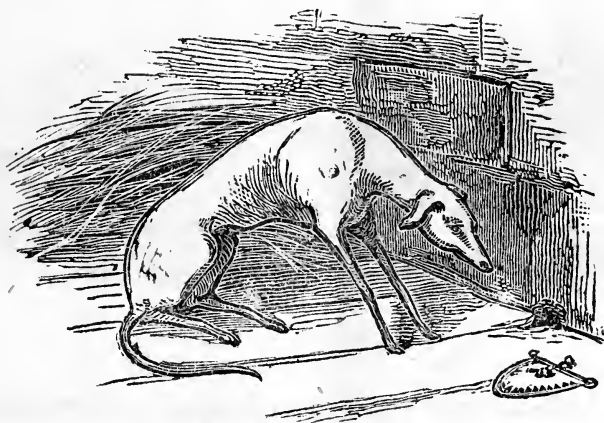


FIG. 3.—Greyhound watching a rat-hole.

succeed as a minister or a lawyer. We answered in the negative, because the youth was not organised for either of those professions. She then declared she had no faith in phrenology, and had resolved that her son should be a lawyer. He was accordingly articulated to a solicitor, and a heavy premium had to be paid for the privilege of trying to learn a profession for which he was not fitted. The youth

remained with the solicitor three years, and he was then sent home with the information that he would not make a lawyer as long as he lived, and therefore it was useless to devote any further time to it. The mother was disappointed, and asked the lawyer for his advice. He advised her to get the boy's head examined, so as to ascertain what he was best fitted for. She informed the lawyer that his head had been examined, and that the Professor of Phrenology told her that her son was best fitted for a mechanic or engineer. The lawyer answered that he was not surprised, because the youth did nothing but draw engines when his back was



FIG. 4.—Spaniel after a Hare.

turned. This proved what was his natural capacity. The boy was brought to us a second time for examination, and we again delineated his character, informing his mother that he would succeed as an engineer, but without remembering him. His mother said, "You told us that three years ago. Is he not fitted for anything better?" "No, madam, that is the best thing he can do." Then she sent her son to learn the engineering business, and he liked it so much that he is now one of the most successful engineers in this country. If he had been compelled to

follow the law, he would have been a round man in a square hole, and would never have enjoyed his work or have made his way to distinction.

There is no situation in life more trying to a sensitive person than when endeavouring to pursue faithfully a calling which is distasteful. Doing one's duty under such circumstances implies both suffering and sacrifice as heavy as the human heart can endure. People may get used to such a life, as they get used to anything, but hanging; but when there is no love to sweeten such a life, how bitter it is!



FIG. 5.—Which will win?

Men who are ignorant of their own natures may be compared to a mariner who goes to sea without a chart of the ocean. No sea captain who cares for his life and reputation would set sail without the newest and best chart that money can buy. It is as essential he should have a chart of the ocean as it is to have a knowledge of navigation. The man who is unacquainted with himself is like a captain who attempts to steer his ship with a compass before his eyes, not knowing where he is nor the port for which he is bound.

Every man should therefore have a chart of his own character, with his weaknesses, peculiarities, and eccentricities clearly pointed out, in order that he may guard against them; and his capabilities indicated, in order that he may by discipline make them achieve for him as much success in life as is possible. We take the liberty of copying the following valuable article on this subject from the *American Phrenological Journal*:—

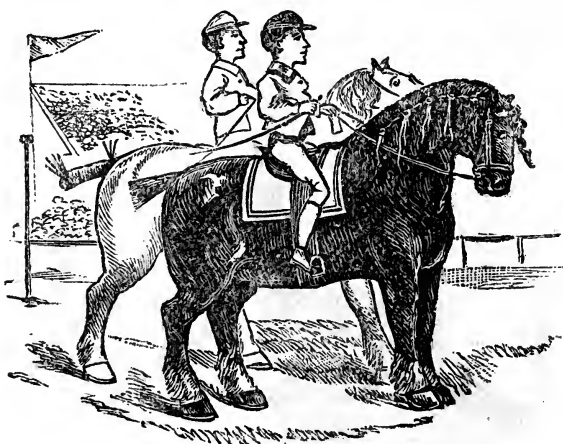


FIG. 6.—Cart Horses on Race Course.

“Next in importance to the birth of an immortal being, as affecting his prospects, success, and happiness in life, is the choice of an ‘appropriate pursuit,’ and of a suitable companion for life. Of all the mistakes that are made by erring man, none are greater than in these. We need not cite instances of misapplied talent, of disappointments, failures, and of the endless misery resulting therefrom. There are Charles, Henry, James, and John, all bright and intelligent boys, each with fair natural gifts, and one or more with peculiar talents for some particular calling in

which he would excel. But, how are they to be placed? What means are to be made use of to learn their real capabilities? The parents are most anxious for the welfare of their children; and it soon becomes a daily topic of conversation as to what the boys are to do. The question is put first to the boys. They are asked what pursuit they would prefer? Being inexperienced, and having no clear idea of the difference between one calling and another, they would be as likely to select that of the stage-driver as any-



FIG. 7.—Brutish and Coarse.

thing more elevated. This, of course, would not suit the parents, and they call in the clergyman to advise them what to do with Charles. He looks at the hopeful boy through his clerical glasses—having no knowledge of Phrenology—and says, ‘Educate *him* for the ministry.’ Not being satisfied with this—seeing nothing in the lad which would lead him to this choice—but quite the contrary, for he would rather whistle than perform any more sacred rite, the doctor

is then called on, who as promptly and as unwisely advises that the boy be educated for a physician. The lad has no taste for 'tinctures,' and dreads the sight of 'saddle-bags,' with all their bitter contents. The father then appeals to the lawyer as one of the most learned men—one who *ought* to know enough to answer any question. But, like the rest, he names his own profession as that in which the lad could shine. Being peacefully inclined, and regarding the practice of the law in its popular light—as specially designed to cause, rather than to settle disputes—the boy says no.



FIG. 8.—Overfed and obese lady as Dressmaker.

What, then, is to be done? If the clergyman, the physician, and the lawyer cannot decide the question satisfactorily, the parents have no other resource but to leave it to 'chance.' The father, being a shoemaker or a tailor, decides to put his sons at work in the same line, to which they all demur. At this juncture, a rich maiden aunt steps in and proposes to change the programme. She

offers to have all the boys educated at her own expense ! *She* would have *all* the professions represented in one family. Let one be educated for the ministry, one for medicine, one for the law, and one for a merchant or a banker. Her father was a rich merchant, and she inherited his property. ‘Capital,’ says the ambitious mother ; ‘Good,’ says the thankful father ; ‘Agreed,’ say all the boys. But who shall be preacher ? no answer ; and who doctor ? no answer ; and who lawyer ? no answer ; and who merchant or banker ? I, I, I, say one and all. Here is a dilemma. But it is finally agreed among the boys that they will draw cuts, or ‘flip up a copper,’ for the choice. ‘Heads win, tails lose.’ And *this* is the way that such questions are sometimes settled. Is it any wonder, then, that ‘round men are found in square holes, and that square men are found in round holes ?’ They have been misplaced. A good farmer was spoiled to make a poor preacher. And a good preacher was spoiled to make a poor, discontented shoemaker. There are, to-day, men in Congress, men in Parliament, and in halls of our State legislatures, who are, by organisation and education, almost totally unfit for the place. Of course they will fail and fall, disgracing themselves and bringing ruin on those connected with them. So it is in other places of honour and of trust. Men without integrity may be found in our banks, post-offices, treasury departments, etc., and the only recommendation which many ambitious aspirants for office can bring to recommend them is their long and very loud talk, their scandalous and unscrupulous conduct. Cashiers, collectors, custom-house officers—‘Swart-out ;’ legislators bribe and are bribed ; judges are perverted by party politicians ; editors sell them-

selves, their principles, and their journals for a price ; physicians resort to quackery ; clergymen, sometimes, preach one thing and practice quite another ; manufacturers make and sell ' shoddy ' goods ; dairy-men, grocers, and stock-brokers water their milk, their rum, and their ' stocks.' Our coffee and ginger is half corn-meal or chicory, and there is cheating and swindling all round. And *one* of the causes of all this world of evil is simply that Charles, Henry, James, and John are in wrong positions ; and right men in wrong places.

REMEDY.—*The Christian religion and a knowledge of ourselves.* Parents should watch the unfolding of each child's mind, encouraging the use of tools ; permitting experiments to be made in natural philosophy, chemistry, and in the study of natural history, etc. They should at least *try* to answer their questions, and to direct their minds into proper channels for self-improvement. When Benjamin West was a child, his observing and appreciative mother noticed his efforts, with chip and charcoal, to make figures of horses, dogs, and birds ; she kindly furnished him with slate and pencil to facilitate his efforts. This led to art ; the child became a man, and wrote his name in colours which now grace the halls of high and beautiful art. So other children have been developed into the fullest, the fairest, and the happiest manhood by the right direction of judicious parents, sagacious teachers, and sensible employers. Let each and every child be rightly trained, physically, intellectually, and religiously. Let all be placed in right relations to the rest, each filling his proper place, then the whole world would ' work together for good,' each succeeding, each enjoying, and each developing into a more perfect

manhood." The acquisition of a knowledge of ourselves by the aid of phrenology will prevent mistakes in the selection of a pursuit, and prevent many disappointments in life.

EDUCATION.

Self-knowledge leads to self-help, and the basis of self-help is education, the object of which is to develop all the faculties of body and mind. Nothing pays better than education; and if education did not pay in a monetary sense, it would be worth its cost for the pleasure it affords. An uneducated workman blunders and spoils his work, and thus causes waste of time and property. By "education" we mean the development of all the faculties of the cranium and the bodily functions. People who have been taught only to think and exercise their minds, sitting and studying all day, never accomplish great things, because they have not used the executive faculties at the base of the brain, which give force and determination to their muscular powers, and enable them to grapple with and overcome obstacles. The educated man knows the value of time and health, and he will not waste them in dissipation and idleness. Education enables men to overcome difficulties. This is exemplified in the lives of all self-made men.

Every young man who wishes to succeed in life should ask himself the question—"What am I good for?"—and if he will use his talents to the best advantage, he will find that he is good for many things. As no two persons are gifted exactly alike, it is important to discover our special endowments and make the best use of them. It is not the

number and brilliancy of our talents, but the use we make of them, which will determine our success in life and our future praise or condemnation.

Men of real ability do not wait for chances, nor fret at limited opportunities ; the wise man will make the best use of those he has, and he will be surprised to find how fast opportunities arise to those who are fitted to fill them. Man is the creator, not the creature of circumstances.

What we have said about men applies equally to women. Girls need very careful training to qualify them for their peculiar spheres of life and duty. The education of young women in all ranks of society has been sadly neglected. We do not regard mere accomplishments as education. Girls should be trained physically as well as mentally, so that they may become happy mothers of healthy children. Every girl should be taught a knowledge of cooking, domestic work, and household management generally, as well as some useful and congenial employment by which to earn a living.

To acquire knowledge is now within reach of the poorest, so that there is no excuse for ignorance. It is not necessary to attend a college or university in order to become educated. Instances could be cited by thousands of men who have acquired knowledge, not in schools and colleges, but in the workshop and by the flickering light of fire or candle in their humble lodgings. It has been said that " some of our most useful theologians have graduated on their saddle-bags ; their best discourses were their thoughts by the way." All that is beautiful, useful and honourable in life must be won by effort through education, for it cannot be purchased by wealth. Nature may have

endowed us with talents, but if we misuse or bury them, they will perish or produce unhappiness. Remember that every difficulty overcome, makes the next far easier to surmount. The knowledge of our weaknesses will enable us to strengthen the weak parts of our nature. The history of self-help is the history of the world. If, therefore, we would “make our lives sublime” our watchwords must be

“SELF HELP” AND “MUTUAL HELP.”

Self help is the secret of success in life. The indolent man who sits lazily in his chair and dreams that fortune will favour him will never make a successful man. He who would be successful must rouse and arm himself to go forth boldly into life's battle, striving and struggling manfully with adversity, overcoming obstacles, and rising step by step until he reaches the object of his ambition. These are the men who make the very life and soul of a nation and secure for it reputation and prosperity. It is not the nation that makes the people, but the people who make the nation. Every individual is a spoke in the great wheel of national life ; it is, therefore, the duty of every person to help themselves, for their own safety, as well as for the honour and welfare of their country. Sir Robert Peel said—“ Self help alone makes a man successful. If he has confidence in himself he may despise the world, because he is sure to get on by his determination to succeed.”

THE IMPORTANCE OF LABOUR.

Most men wish to become wealthy, but very few know how to start in the right direction. It is to be regretted that there is a growing aversion to manual labour in the

minds of many people. Some persons seem to think that it is undignified to work with their hands, and that it is lowering to their social position. It should be borne in mind, however, that manual exercise is the only means of developing the muscles and imparting that physical strength, without which the mind cannot perform its functions aright. Take the physique of an exquisite fop (fig. 9), whose highest



FIG. 9.—Don't like work.

ambition is to dress in the latest style of fashion and display his gold rings—compare him with the man who has exercised body and mind (fig. 10), and a marked difference will be observed. The man who exercises body and brain is a bundle of living nerves and muscles, full of life and energy; while those who are too lazy to labour, become weak, warped, and debilitated. Compare the fashionable

young lady (fig. 11) who has been brought up to do nothing that requires physical exertion, with the strong, healthy servant maid or charwoman (fig. 12) who scrubs the floors and does the manual work of the house. The former has a frail constitution, does not enjoy life and health, and becomes tired with the least exertion, while the latter is robust, healthy, hearty, sound in lung and capable of enjoying the pleasures of life.



FIG. 10.—A real Worker.

Those who are strong in body have more vigorous minds and are capable of accomplishing much more in life than those who have feeble constitutions. Hence parents should *impress on the minds of their children that the only disgrace attaching to honest and useful work is the disgrace of doing it badly.* Labour is the law of the world, and he who lives by any other means is of less value than the buzzing insect.

In our professional career many young men have applied to us for a situation to travel, but very few of them were willing to take a menial position, or to do any hard work. Their ambition was to get a situation where there was not much to do, no hard labour to perform, good wages, and all expenses paid, with an opportunity of seeing the world. Many of these aspirants to office desire to become Phrenologists,



FIG. II.—Frail Young Lady; afraid of hard work.

because they think it is a gentlemanly occupation, and that very little effort is required; but nine hundred and ninety-nine out of every thousand of such characters fail not only as Phrenologists, but in other spheres of life. It is a mistake to suppose that a person can become proficient as a Phrenologist without working hard, first, to acquire a strong constitution; secondly, in order to become an expert delineator of character, both Phrenologically and

Physiognomically ; and thirdly, by putting spirit and energy into all that he does. Such mistaken young men wish to get to the top of the tree without the trouble of climbing.

We pity such silly idlers, because their lack of training dooms them to disappointment. Many such characters are to be seen at the street corners of our large towns and cities, waiting for something to “turn up ;” or, in other words, they become loafers and hangers on, and mere cumberers of the ground. It is a disgrace for any man to be idle when there is so much work to do.



FIG. 12.—A Hard-working, willing, and healthy Laundress and Charwoman.

Some parents are anxious that their children should be brought up to be “gentlemen,” and get their living with their coat on ; they are simply taught to read, write, and cypher, but are not trained to do any manual labour. It is not surprising, therefore, that there are so many clerks and book-keepers out of employment. The market is literally overstocked with this class of half-educated and incompetent

young men. Some time ago there was a correspondence in one of our leading newspapers on this subject ; and it was stated that a gentleman received hundreds of applications for the situation of a clerk who was to receive only £30 a year, and nothing at all for the first six months ! This led to a discussion of the question “ what shall we do with our boys ? ” I think parents would do well to follow Dr. Franklin’s advice, and bring their boys up to some useful trade, by which to earn an honest living. Phrenology will tell them what vocation they are best fitted for. People cannot expect to succeed in life unless their muscles, sinews and nerves, are strengthened by use. If sitting at ease would bring wealth and luxury, we should have a many rich people in the world. But this would never do, for if so the farmer would be too lazy to till the soil ; the merchant would sit at ease upon his chair, the gardener would seldom pull off his coat to raise any produce for the wants of himself or others ; the coal-miner would bask in the rays of the sun, the builder would remain inert and slothful, the factory operative would neglect his daily toil, and the shoemaker would hurl away his last. It will thus be seen that if wealth were to come to us asleep or awake, we should be indolent and unable to support ourselves, for we should neither have grain in our garners, vegetables in our gardens, clothes upon our backs, houses to shelter us, nor coals wherewith to make our fires ; our feet would be exposed to the clemency or inclemency of the weather, and our minds and bodies would be enfeebled for the want of exercise. Hence God in His wisdom saw that it would be necessary for man to exert himself if he would accomplish anything in life, and therefore he endowed him with powers of locomotion and every faculty fitting him for progression and happiness.

Many persons are too faint-hearted to succeed in the world. They have too little executive power, and too much of the restraining qualities of the mind, which prevent them from pushing forward in any of the great battles of life. Such characters lay out their plans, but possess too little pluck to carry them into successful execution.

Phrenology professes to analyse the powers of the mind, and proclaims that without a full development of Combativeness and Destructiveness very little can be accomplished in life. These faculties are essential in almost every undertaking. It is their perversion that makes men bad, for without the stimulating influence of Combativeness and Destructiveness we should be unable to overcome or surmount obstacles, in fact, there would not be spirit enough in us to fell the timber, till the soil, or provide for our daily wants. In order, therefore, to become successful in life it is necessary we should cultivate the faculties at the base of the brain, as well as those in the moral and intellectual regions, in order to impart pluck, spirit, and energy, to gain the objects sought for.

Every man must expect to make some mistakes, and experience more or less of failure; but these things should not discourage him. It is by our failures that we are enabled to correct our faults; and one of the chief uses of Phrenology is to guard us against mistakes and failures. If your plans have failed or miscarried, do not be disheartened. Try again. Profit by experience. It is useless regretting what is past. "What's done cannot be undone." Try to do better for the future. Be hopeful, for "Hope is the breath of man's immortal soul." Even mistakes and failures bravely overcome will help you on to victory and

success. Failure sometimes results from a man's heart not being in his work. It is well, therefore, to avoid those businesses which are uncongenial and entail much care and anxiety. In order that our labour may be profitable it should be pleasant.

Nothing great can be accomplished without industry, perseverance, and steady determination. As Dr. Franklin said, “Drive thy business, let not that drive thee.” Every man has his own theory of success, and what would satisfy one person would not satisfy another. By “success” we mean the accomplishment of the end desired, whatever it may be. Success is the gauge by which every man measures himself and his fellow-men. He who attains success is generally the object of admiration and often of envy. The end desired may be the acquisition of wealth, knowledge, or station, or it may be the completion of some invention; but whatever the object aimed at, that is the target towards which the hopes and efforts of life are directed. A marksman who tries to hit the target does not aim to the right or the left, but he fires straight at the “bull's eye.” He first takes care that his instrument for firing the shot is the right one and in good condition; then he takes account of the wind and other influences that may deflect his shot and prevent it striking the “gold.” When all is ready, he concentrates his energies and endeavours with all his might to aim steadily, so that he may strike the centre and win the prize. As the marksman bends his powers of body and mind to get the highest score, so he who would be successful in the business of life must follow the marksman's example. Success then, is the reward of fixedness of purpose, persistent effort, unswerving perseverance, and an

untiring devotion of all one's powers to the attainment of the desired object ; in other words, it is doing our work with all our might.

Of the thousands of young men who yearly seek employment in our large towns, only a small number attain what the world calls success ; but though they may not rise to be the heads of great businesses, or achieve literary or scientific renown, yet by their industry and the conquering of their passions they may have attained no small measure of success and happiness by the possession of a moderate competence, a peaceful home, and contentment.

When a youth does not succeed in his first attempts he should not sit down in despair, saying, " I can't do it." " I can't" never did accomplish anything, and it never will. If you will courageously attack the obstacle or difficulty it will disappear. A way always opens up to the man who goes in the right direction. It is wonderful how many obstacles which seem insurmountable melt away before intelligently-directed perseverance and determination. It is work—thorough, honest, persevering work—which accomplishes every great result in human life and industrial progress. Genius may do much, but diligence and perseverance will do more. Never say " I can't ;" say " I will, God helping me !" Those who say " I can't " are a drag upon the world, and retard the wheels of progress.

The poorest and most pitiable women in the world are those who have never been taught to work. There are thousands of them. Their foolish parents petted them and taught them by example and precept to despise labour and depend upon others for a living, thus rendering them the most helpless beings in the world. The most forlorn and

miserable women in the world belong to this class. Every young woman should be taught to earn her own living. Such training is as essential for the daughters of the rich as the poor, for the wheel of fortune is constantly turning, and those who are rich to-day may be poor to-morrow. The ability to labour is no disadvantage to the rich, while it must greatly increase their happiness and power of usefulness.

One of the first lessons both boys and girls should be taught is self-reliance, so that they may depend upon their own resources. Fathers and mothers, if you do your duty, you will teach your children to depend upon themselves and not upon you. Teach them that there ought to be no such word as "fail" in their vocabulary. Train them not to expect results without working for them ; give them something to do which will involve thought, and bring out their planning, inventive, and resource-creating powers ; or in other words, give them something to do, and let them do it as they think best ; if they fail to accomplish it, explain the reason why, and encourage them to keep trying till they do succeed. By this means you will stimulate the genius they have within them, and this in turn will give them self-assurance and ability to accomplish.

UNLUCKY PEOPLE.

Unlucky people are so numerous that they may be found at almost every street corner, or at any rate in every large town. They seem to be always in trouble and complaining of their hard lot. When they undertake to do anything they are sure to make a failure of it, and everything seems

to go against them. Their speculations turn out wrong, when those of others succeed. Many of these "unlucky people" are full of inventive theories, and they are for ever trying to bring out something new and valuable; but their inventions are not appreciated by the capitalist and by persons who possess a practical cast of mind. Having no money of their own the pet productions of these peculiar



FIG. 13.—Mr. WINTER, of Leeds.

people fall to the ground; or if they are really useful inventions, some other person is sure to anticipate them by getting the same invention registered at the patent office before the "unlucky" inventor had completed his specifications and improvements.

Some of these inventive geniuses are unlucky in consequence of having too little concentration of mind, so that

they do not get their invention put into practical operation before they begin to improve their latest improvement.

We were called upon not long ago to examine the head of a smart, active, energetic and ingenious man (fig. 13; and we informed him that he was very inventive and remarkably ingenious, but that he would have too many irons in the fire at one time, and in consequence of his lack of Continuity, he would not be able to work out his designs successfully,



FIG. 14.—Impracticable Theorist.

because he would be so constantly changing and improving his inventions, that he would, so to speak, be always sowing and hoeing and never reaping. We afterwards found this delineation of character to be perfectly correct. The person was the inventor of several sewing machines; but no sooner had he taken out one patent than he took out a second, a

third and a fourth, making so many alterations in his machines that he failed to reap any reward therefrom, and was always in hot water.

On the other hand, there are many impracticable theorists in the world who think they have wonderful inventive genius (fig. 14.) These theorists rack their brains with "perpetual motion," or in bringing out some unworkable invention. Some time ago, a gentleman of this class imagined that he could improve the construction of steam boats and sailing craft. He drew out designs for a circular vessel, feeling assured that in the ordinary long and narrow vessels much valuable space was lost; and he thought that if he could only induce shipbuilders to construct circular vessels, they would hold much more cargo, and would, therefore, be more profitable to their owners. The result was the man spent a good many years trying to persuade people to adopt his impracticable design, and he died a poor and disappointed man. A brother of his, who was a mariner, by sticking to his ship was able to retire with a competency. He was a practical man, and had his perceptive faculties largely developed, while his "unlucky" brother's thinking and reasoning brain predominated over the perceptive or practical qualities.

Some of these impracticable and unlucky people write books or plays which never become popular. If agriculturists, their crops are sure to be destroyed by floods, or the weather is too wet to allow them to gather in their harvest, because they loiter away their time when the weather is fine; or the cows have got among the corn and spoiled a fine crop of wheat, because the owner failed to shut the gate or keep the fence in good repair. The complaint of

such people is that they could not spare the time to look after everything ; but when the mischief is done, they then find time to mend the fence, but they cannot reproduce the corn. If they happen to be in business (fig. 15), they fail to induce people to purchase their wares ; their premises are consumed by fire within a week after their insurance policy has expired. In some way or other their money slips through a hole in their pocket ; their umbrella and gloves



FIG. 15.—A blatant and unlucky Shopkeeper.

take their flight in a very mysterious way ; their baggage is lost on their travels by rail or steamboat ; the markets are sure to fall after they have made their purchases ; the train by which they wish to travel starts two seconds before its time and leaves them behind ; their letters frequently go to

the wrong place, and everybody seems to be conspiring against them and their interests, so that it is impossible for them to succeed.

Visionary people (fig. 16) usually take too superficial a view of things, and fail to impress particulars and details upon their minds ; consequently they jump at conclusions more from what they think than from what they observe ;

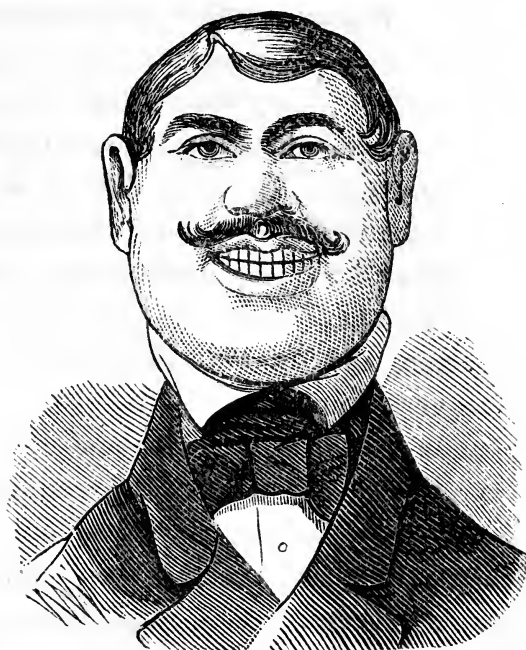


FIG. 16.—Visionary and Shallow.

therefore they make many mistakes, or do their work in such a slipshod manner as to ensure failure in most, if not in all their undertakings, and then they blame their “bad luck,” or attribute their misfortunes to some unknown cause.

There are “unlucky people” in almost every sphere of life. The greengrocer who is careless about the arrangement of his commodities, fails to catch customers, and he

complains of the hardness of the times. The printer who neglects to wash his types and to do his work well, loses his patrons. The shoemaker who makes boots and shoes that pinch the feet of his customers and produce corns, will soon have no customers' feet to pinch. The tailor who makes clothes that won't fit, and does his work in a slipshod manner, is not likely to be employed a second time.

There are also “unlucky people” in the domestic circle. The kitchen-maid is so careless and negligent as to break so many pots and upset so many things that she soon loses her situation. The cook allows the soup to boil over, the fish to burn, and the vegetables to be done to a mush, and her services are dispensed with. The chamber-maid carelessly spills the slops all the way down stairs, and does her work so carelessly and badly that she has to leave her place without a character, and on that account she of course considers herself very “unlucky.”

These are some practical illustrations of “unlucky” inefficiency from every-day life. One and all of these unfortunate people were lacking in those qualities which give the power to plan and execute their work in such a way as to ensure success. It is impossible to convince these deluded people that the fault lies in themselves. Hence they positively assert that the “fates” are against them, or that they were

BORN UNDER AN UNLUCKY PLANET.

Such persons go through the world complaining that they have been fated to a life of misery and disappointment, through having been born a few minutes too soon or too late; as if the planets could influence people for good or

evil, or as though the stars prevented them from making the best use of the talents they possess. Every sensible person should have as little to do with unlucky people as possible, otherwise they are likely to get into the same dilemma by becoming their victims.

Some years ago I was consulted by a gentleman who had implicit faith in planetary influences. He wished to have his head examined so that he might ascertain how it was that he could not succeed in life. But he informed me that he was afraid the examination would be of no use, inasmuch as he had been born under a bad planet, asserting that he had had his planet "ruled" seventeen times, and every one of the Astrologers assured him that he would never be worth a hundred shillings as long as he lived. As he was then 68 years of age he said this was very disheartening and discouraging, and prevented his making headway in life. He even asked me if I did not think it was unkind of his Creator to fate him to a life of toil and disappointment. I told him that his Creator and the planets were not to blame, but that he had evidently been working at the wrong business. This he would not admit, seeing that he had tried no less than twenty-two different trades and had failed in all of them, so that he did not know of anything else he could do with any likelihood of success. He said he had only three guineas in his possession, but he wished to spend a third of it in getting a phrenological delineation of his character and capabilities, though he did not expect the information he would get would enable him to make up the amount again, as he had been all his life in saving that small sum. On examining his head I found that he had more power to plan, to lay out work, and superintend than

he had to execute it himself; consequently I told him that he ought to have been a Contractor, and that if he had been employed in that vocation he would have succeeded. He said he had been advised to have his head examined by a friend who had unbounded faith in Phrenology, because his own success in life was owing to his having gone through the phrenological ordeal, and he thought this friend would lend him the necessary money if I thought he could succeed as a contractor. He accordingly applied to his friend for the loan of a considerable sum of money. Before the loan was effected, I was consulted. This friend had reason for his faith in Phrenology, having made £8,000 entirely through following the phrenological advice which he had received. When I confirmed the statement that the intending borrower was organised for a contractor, but that his faculties had been allowed to slumber so long, it would be a hard task for him to commence in a vocation to which he had not been accustomed. He said, "You tell me I have the 'bumps' for it." "O yes, you have the natural developments." "Well then," said the man with amusing energy, "if I have the 'bumps' I'll wake the beggars up!" On the strength of this phrenological prediction the money was lent to him without hesitation. At that time a new railway was being constructed in that locality, and the gentleman sent in his tender for a part of the contract, which he got. He entered into the work with his might, and was so successful that in five years he realised £4,500, which he safely invested. About six years after the examination he met me in the street. I did not recognise him, but he remembered me, turned round, and touching me on the shoulder, asked "Is not your name Professor Wells?" "I believe it is," I

said. "Then give me your hand, for you are the best friend I ever had in my life." "Explain yourself, my friend." "Don't you recollect examining my head some years ago, and telling me that I was qualified for a contractor?" "Now you name it, I think I do." "Well, at that time I was sixty-eight years of age, and now I am seventy-four. The astrologers told me I should never have a hundred shillings of my own as long as I lived, but now, thanks to Phrenology, I have turned the planets upside down, and have £4,500 of my own money." Thus the man who had believed himself to be "unlucky" became successful and independent through turning his energies in the right direction. People who complain about their "bad luck" when they ought to blame themselves for their want of wisdom, should lay to heart the words of Richard Cobden, who said:—Luck waits for something to turn up. Labour, with keen eyes and strong will, will turn up something. Luck lies in bed and wishes the postman would bring him the news of a legacy. Labour turns out at six o'clock, and with busy pen or ringing hammer lays the foundation of competence. Luck whines. Labour whistles. Luck relies on chance. Labour relies on character. Luck slips down to indigence. Labour strides upward to independence.

If people would do promptly and to the best of their ability that which should be done, there would scarcely be any complaints of their being "unlucky." The merchant who neglects his accounts, frequently complains of his not having time enough to attend to them, though he has time enough to smoke his cigar and devote an hour or two daily to drinking toddy and playing billiards with his associates. The same rule applies to mechanics who are behind with

their work, and yet find time to smoke their pipes and spend hours at the street corners talking nonsense to their idle companions. It is not more time and leisure that such people need, but more energy and resolution to do at once that which they have to do. Some people are afraid to venture into a new course of life for fear of being ridiculed by their associates, or lest it should not be "respectable." They want to be always going on in the same jog-trot way, and avoid the

BUFFETINGS AND INCONVENIENCE

caused by chafing against the world. They seem to think that the only respectable mode of life is to move in a certain groove and not be disturbed by changes. Respectability is a bugbear and a delusion when it hinders progress and the calls of humanity.

When passing over the sands at the sea-side awhile ago, we observed that one of the overhanging rocks of the cliff appeared to be in a dangerous position, threatening to fall, so that people were afraid to walk under it lest it should fall and crush them. Some of our party thought that the authorities ought to send workmen to remove this apparently useless and dangerous rock, in which they could see no beauty. A short time afterwards a portion of this rock fell into the surging ocean, and when the tide was down people remarked that the rock was now an obstructing nuisance, and ought to be broken up and used for repairing the roads. During the storms of winter this heavy rock was knocked about by the wild waves and broken into pieces, which, being rolled against each other by the restless water, had their sharp edges and craggy

protuberances worn away until the surface became smooth and bright, This fracture and friction disclosed beauties in these rough rocks which before were unseen and unknown. Beautiful markings and streaks of colour—gold and silver and bronze—were seen to permeate the stone, rendering it so attractive that those who before despised it now wished to become the possessors of pieces for their rockeries. This incident made us reflect that a similar transformation sometimes takes place in human beings. Some men appear to be uncouth, rough, uncomely, ungainly, and apparently useless. But when these persons have been ruffled and buffeted by the billows of adversity and had their rough ways polished, and their sharp edges removed or smoothed down by the winds and waves of fortune, education, and experience, brilliant qualities become developed, and they appear to far greater advantage than before, proving the truth of the saying, “Sweet are the uses of adversity.” The apparent calamities of life are often blessings in disguise.

THE RICH AND THE POOR.

The terms Rich and Poor are relative not absolute. The rich are poor in some things, and the poor are rich in other things; thus riches and poverty are more equally distributed than is generally supposed. People's ideas of whether a man is rich or poor are usually based upon the amount of money he possesses. Society has fixed an artificial scale by which wealth and poverty are measured. A man with a large income is said to be rich, and a man with a very small income is said to be poor. This standard does not determine the real condition of the individual. If

we would know whether a man is rich or poor we must go deeper than his pocket, and take principle not property as the basis of reckoning. The monetary criterion of wealth varies in different countries and periods of time. The man who was deemed rich a century or two ago would not be thought rich now-a-days. The difference between the rich and the poor consists not so much in their relative income, as in their capacities and their aspirations. The man who cannot gratify his laudable tastes and desires, who wants something beyond his means, is to that extent a poor man ; and the poor are rich in proportion to the fewness of their wants. Who then are the rich ? Certainly not those who merely have large estates and abundant incomes, for the estates may be mortgaged, and their incomes may be less than their expenditure. The poorest of all people are those who live up to and beyond their income, and who still have many wants they cannot satisfy. People are poor when their wants exceed their means. It is well, therefore, to reduce our wants when we cannot increase our income. Wealth alone is powerless to impart happiness. Agar prayed, " Give me neither poverty nor riches," because either extreme brings temptation. Joseph Brotherton, M.P. for Salford, was one of the happiest of men, and though a manufacturer he was not a millionaire. Upon his statue in Peel Park may be read these words, quoted from a speech he made in the House of Commons, " My riches consist not in the abundance of my possessions, but in the fewness of my wants."

How often an aspiring youth exclaims " O that I were rich ! " or, in other words of the old song, " If I had but a thousand a year." Young man, do you wish to become

rich? Why? Examine your motive. You surely do not envy that rich man who has not health to enjoy his riches. He would give all his wealth to enjoy half of your health. Money cannot buy health when the constitution is completely wrecked or ruined, and there can be no enjoyment of life without health. If you have this wealth of health, O do not waste it, for once lost it cannot be fully regained.

The primary object of getting money is to be independent. As Robert Burns sings, our intention should be—

To gather gear by every wile
That's justified by honour ;
Not to hide it in a hedge,
Nor for a train attendant,
But for the glorious privilege
Of being independent.

Aim then at noble living, high thinking, honest working, and simplicity of life ; these are the sources of true greatness, lasting enjoyment and enduring prosperity.

By “ noble living ” we mean such a life as will be a credit to yourself and an example to others. As that “ sweet singer ” the poet Longfellow says—

In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle,
Be a hero in the strife.

Yes, heroism is needed to make life sublimely successful—the heroism of self-denial, self-help, patience, perseverance, and undaunted courage. These are the qualities which adorned the noble men and women who have left their “ footprints on the sands of time.” The greatest workers have been noted for their temperance, abstemiousness, and simplicity of life. Luxurious living is incompatible with

energy, enthusiasm, self-sacrifice, and all that contributes to make "men of mark." Books of biography will supply abundant illustrations of these statements.

There are two ways of getting rich, one the way of the money market, the other is by getting wealth of heart and soul and brain. Those are the lasting riches. The idolatry of money, the worship of mammon is one of the most degrading and injurious superstitions in this money-getting age.

Have you ever in the solitude of your chamber, put to yourself this question—"What am I living for?" Every person should ask this question and answer it honestly, for the sake of their present and future welfare. Is your life-purpose high and holy, or low and mean? If it be the former, you will get money only as a means to an end. We cannot get on in this world without money, but we are not to worship it, and expend it solely upon ourselves. The Bible does not say that money is the root of all evil, but the *love* of money. We are to use it and not abuse it. The labourer is worthy of his hire; but the money he earns is not wealth in itself, it only represents the means of living. All wealth is the result of labour. Land is not wealth until it is tilled and corn is sown and reaped to feed the people. The man who produces nothing, who lives on the earnings of others, making no return to society with either his head or hands, is a useless drone in the human hive. St. Paul declared that if a man would not work neither should he eat. One reason why men work so hard is that they may have not only enough for their own wants, but something to spare for others, so that they may realise that "it is more blessed to give than to receive." No man has a right to be liberal at

the expense of others, giving away what is not his own. We have to earn the right to enjoy the pleasure of benevolence. Money is to be desired as a means to an end, and that end is a noble, useful, and happy life.

When Acquisitiveness gets the ascendancy and men toil day and night to get money merely for its own sake, it becomes a care, a canker, and a curse. The highest use of money is to use it for the good of our fellow-creatures, for their improvement, elevation and enlightenment. We ask again, what is your motive in getting money? If it is merely to gratify ambition and perverted tastes, habits and passions, then it will embitter life and not brighten it. Study, therefore, to know the real value of money, and use wisely, making this your motto—"Get all you can, save all you can, and give all you can afford," but do not give that which of right belongs to your creditors. Do not give merely to receive the plaudits of the world, but let your generosity be devoted to helping others to help themselves, and to making the deserving happy. Do not give to the "drone," the "tipler," indolent and improvident, otherwise you will add to the cause of their troubles; hence your liberality should be so wisely directed as to do as much real good as you can to suffering humanity while you are living. This will be far better than bequeathing large legacies to be squandered and misappropriated when you are dead.

"MAKING MONEY."

Money is desirable only as a means to an end, that end being all that goes to make life pleasant and profitable. Gold is worthless unless it can be converted into commodities,

as Robinson Crusoe discovered on his uninhabited island. The value of a sovereign is what it will buy, and that depends upon the state of the markets. Gold may be bought too dearly, and therefore in planning schemes to get gold we ought to consider whether it will be worth what it will cost.

People talk of "making money," but they cannot "make money" unless they coin it, which is a penal offence. Of course, what is meant is that they intend to "earn" money. There is no other way of getting it except by inheritance, or by begging, borrowing, or stealing it. The begging trade is despicable and unprofitable, and will gradually disappear with the growth of education and industrial habits. Borrowing is no better. No man can borrow himself out of debt, and he who goes a borrowing goes a sorrowing.

Money cannot be got in any way without paying a fair price for it in time and labour. Money makes money, and some capital is necessary in order to get money. That capital may be a man's health, strength, intellect, energy, or tact. Overworking one's strength to get money is paying more for it than it is worth. Therefore begin in a humble way, with moderate desires and expectations, and extend your operations as your strength, experience, and profits increase.

MONEY NOT ALWAYS A BLESSING.

Some people think they could make a fortune if they only had a good sum of money to start with; but in ninety-nine cases out of every hundred it would only be a stumbling

block to the possessor. We have in our mind's eye a young man who declared that if he had £50 or £100 he could make a fortune. We told him we doubted very much whether he could do so, inasmuch as he had not the financial capacity to become successful in business, and that the possession of a large sum of money would do him a positive injury; but he could not be induced to think so. Soon afterwards he was injured in a railway accident, and received £100 from the company as compensation; £15 of this was expended in doctor's bills, etc.; the remaining £85 he got in hard cash. As soon as he had received the money, and was able, he must cut a dash and treat several of his companions to a day's spree. The whole of the money was spent in eight weeks in visiting, gambling, and bad living. His wife soon died of ill-treatment and starvation. The possession of a large sum of money is certainly injurious to a person until he has learned how to utilise it.

AN AIM IN LIFE.

Unless we have some definite aim in life, some great purpose towards the accomplishment of which we can direct our best energies, we have no inducement to strive to excel because the secret of success in life and of all greatness is to live for a purpose. An aimless life must be a purposeless and, therefore, an unhappy life. It is the want of this aim that renders so many people discontented and miserable. One of the surest sources of happiness and progress is to have a noble aim in life, and to make some progress every day towards its attainment. People may be very

busy, and yet have no object in life. They fritter away their energies and opportunities upon a thousand trivial things, and consequently never accomplish anything great and good and lasting, because they do not concentrate their mind upon the steady pursuit of one great object. They are like butterflies which flit here and there, sipping the sweets of the flowers, but gathering no treasure like the industrious ant and bee. Such persons are doomed to disappointment sooner or later, because they find themselves overtaken, and past by, in the race of life by people who may not excel them in ability, but who possess more determination of character and fixedness of purpose. These disappointed people have cause to lament when perhaps it is too late, that they have made a fatal mistake in life, by starting on their career without an object. But it may not be too late to retrieve the error. We are told that "it is never too late to mend." Whatever your age or condition may be now get an aim in life, something worth striving for; and though you may not accomplish all you desire, you will be happier for having something to live for. Every one knows that a person going for a walk will enjoy it the more if they have some object in view, someone to visit, or some place of interest to explore. This makes the walk seem much shorter, and it will be more beneficial to the health, than when undertaken without a definite object or aim. See to it then that in the walk of life you have a clearly defined aim, some fixed purpose, intention, or occupation suited to your natural abilities, and then you will not only enjoy life more yourself, but you will be more helpful in advancing and stimulating others through the encouragement afforded by your example.

A frequent cause of failure is when young people have no friends to guide and advise them. They are thrown upon the world in a state of ignorance, and having had no experience, their aimless course is like that of a ship at sea without ballast, rudder, compass, or helm ; but with sails full set for the voyage of life. Hence the faster they go the more danger there is of shipwreck. They do not know either their strength or their weakness, and they have to learn to know themselves by dear-bought experience. They are full of life and energy, and not knowing what else to do with it they throw it away. Thousands of promising young fellows make shipwrecks of themselves for want of pilots to guide them, landmarks and lighthouses to steer by, harbours to shelter them in time of storm, strong anchors to hold them, and harbours of refuge when they are disabled by sin and suffering. Timid youths are afraid to launch out on the voyage of life for want of this guidance, while the bold and courageous ones spread all their sails and rush on, heedless of the voice of warning and the hidden danger which beset their path. But after they have come to grief they then seek advice ; but alas, they may have become so exhausted that it is almost impossible for them to renew their exertions. Should this book fall into the hands of such persons we hope it will give them courage to try again and never despair, for while there is life there is hope. A faithful Phrenological delineation of character would have been invaluable as a guide to such persons in avoiding the perils and difficulties of life.

Some people think they could acquire money by speculating in lotteries. This enticing way of gambling is now illegal in England ; but formerly lotteries were licensed by

law, and they led to such demoralisation that they were suppressed. There can be no doubt that the lotteries laid the foundation of much of the gambling spirit which is so prevalent in the present day. It is notorious that those persons who have won large money prizes in lotteries were generally ruined by their "good luck." The first prize gives an impetus to their extravagant expectations, and having gained it they expect to win still more, and many of them spend their last shilling in so reckless and so foolish an undertaking. There were thousands of blanks to one prize; but those who draw the blanks were really the most fortunate.

HOW TO GET A SITUATION AND KEEP IT.

It is a laudable ambition in a young man who has a situation as clerk to desire to improve his position; but he should be careful how he goes about it. Clerks make a mistake when they press too often and persistently for an advance of salary. A clerk who aspires to rise to the highest post in his business, or even to become a partner, must be patient, learn every detail of the business, and make himself so useful that his employers cannot do without him. He should not be always thinking that his present salary is too little. He should remember that he is getting instruction in business and learning a useful trade or profession. The clerk who is always asking for more pay, who does as little as he can for his salary, who is the last to come in the morning and the first to leave at night, will

be the first dismissed when business becomes slack. Present salary is of less importance than a secure and permanent position. The heads of the establishment always keep a kindly eye on those clerks who are assiduously attentive to their duties, who are ready for work at any time, and make no complaints of long hours or insufficient salary. Who knows but that the principal may be looking out not only for a partner in his business, but a partner for his daughter ; and he will not regard with favour the fast, jaunty fellow who thinks business is a "bore," but will prefer the steady young man who works with a will, is industrious, painstaking, methodical, and economical. Honesty in this, as in everything else, is the best policy. Be faithful to your employer, and it is almost certain he will be a true friend to you. When a young man is in search of a situation, he should not be guided either by the amount of salary alone, the length of the hours of business, or the distinguished character of the concern. Begin in a humble post and work your way upwards. If you are found serviceable, you are certain of advancement. Be willing to do any sort of honest work, and don't grumble at your lot, but make the best of it. Many a youth has lost his situation because he seemed to be above doing its humble duties thoroughly and willingly. If you lose your place, especially through your own fault, you may find it very difficult to get another even half as good. When applying for a place, be modest, express your willingness to do anything that may be required, and do not make greater professions of business aptitude than you can fulfil. It is better that your master should discover that you are worth more than he expected, than that he should regret having engaged you.

These remarks apply with equal force to mechanics and all classes of artisans. Every man should make a point of doing an honest day's work for a fair day's wage, or in other words he should not fail to earn his wages. When men think more of

KILLING TIME

than of attending to their duties, their employers are sure to dispense with their services the first opportunity ; but if a man has his employer's interest at heart as well as his own, his services will be retained even when trade is bad. Those who try to do as little work as possible, and wish to receive the highest pay, seldom or never gain the esteem or confidence of their employers, or even of themselves, for when a man is mean enough to shirk his work he cannot feel conscious of having done his duty, and will always be the first to be discharged when trade is slack.

When a man has thoroughly mastered the details of his vocation, and feels competent to enter into business on his own account he has a perfect right to do so. It is a fact, however, that those men succeed the best as employers who have been most diligent as employés. On the other hand, those who have been careless and inattentive to their duties as workmen very seldom make much headway, even if a business is put into their hands.

Employers are sometimes very hard and ungenerous in their dealings with their men, and always try to screw them down to the lowest farthing in order to enrich themselves. Some of them are no better than slave drivers, and whenever this is the case it is impossible for such harmony to

exist between employer and employed as is essential to success in all great undertakings. It is the duty of employers to study the interests of their workmen equally as much as it is for workmen to do their duty to their employers.

The capitalist is as dependent upon the labourer as the labourer is upon the capitalist; hence the one should not be reduced to the point of starvation, while the other is rapidly accumulating wealth; consequently it is the bounden duty of the capitalist to allow his workmen to participate in the profits realised from their labour, which is really their right. We are at a loss to understand how employers can grind down the poor while they revel in wealth and luxury.

LIVE WITHIN YOUR INCOME.

Those who wish to become wealthy must begin by living within their income. It is surprising how little a man needs for the support of his physical and mental welfare, if he will only deny himself of useless luxuries. All else besides food, raiment, shelter and education may be classed as luxuries. If a man is only earning a shilling per day, he should not spend fifteen pence, or he will soon become insolvent. We should advise one and each to ascertain what their actual requirements are, for the world is full of wants, and men are seldom satisfied; if, therefore, they allow their craving desires to get the better of their judgment, they will always be in debt. Hence the necessity for analysing our supposed requirements. A lady with large

Approbateness and Ideality is always wanting to purchase the most beautiful and expensive dress, made in the latest style of fashion. Being more showy than substantial she will not feel happy or satisfied unless she can also adorn her fingers with rings and her wrists with bracelets. She also wants long trailing dresses, with which to sweep the streets, smothering herself with dust, and all to create a sensation. These extravagances may be done away with, and their absence will not detract from the sterling qualities of the individual. So long as a lady is neatly, healthily and respectably dressed, and so long as she keeps herself clean and her hair nicely trimmed, she will be more beautiful than if dressed extravagantly, inasmuch as "beauty unadorned is adorned the most." Swellish young men are very apt to live beyond their income. Many of them ask the tailor to let them have a suit of clothes on credit, or the watch-maker to supply them with a watch "on tick;" or the jeweller is requested to indulge the young man's extravagance by allowing him to have a diamond ring on credit. Each and all of these extravagances are indications of a vain disposition and an undisciplined mind. We do not object to people wearing jewellery when they can afford to pay for it; but until people can afford to pay for luxuries, it is not wise, honest, or prudent to indulge in such superfluities. Whenever we see a young man showing off his gold rings and diamond studs we compare him to a leaky tub that needs re-hooping to make it of any use. A fast young man often wants a gold watch when he cannot afford even a silver one. When I was a youth I felt that I needed a watch, but not having a superfluity of pocket-money I could not afford to pay a high price for it, so I

was content with a timekeeper that cost only 4s. 9d., including the chain. The watch was a good goer, and that was all I cared for. When I could afford to purchase a silver watch I did so, but I never thought of getting a watch on credit. It is well for people always to pay for what they get, and not run into debt. Everybody should pay their own accounts; if they trust to other persons, they may have cause to regret it. As a rule, articles should be paid for when bought, we then know just what they cost; but if we get them on credit, the shopkeeper is sure to put on an extra price to cover his risk. The buyer who goes a shopping with ready money can command the best market, and will be served at the lowest price. The system of shop-books ties customers to their trades-people, and such dependent persons are invariably charged a higher price than cash customers, and have often to put up with second-rate goods. Some men are very extravagant in spending their wages at the public-house or other places of resort, and when he gets his wages on the Saturday night he finds that his "score" swallows up the greater portion. These extravagant people who spend their money before it is earned, have to pledge their best clothes with their "uncle" on the Monday morning until they can redeem them on the next pay-day. This is a ruinous policy, and those who pursue it will always be in debt and difficulty. It is disgraceful for any person to go to the pawnshop who has a regular income. Some wives are so ignorant of the value of money, and so thoughtless and extravagant, that when their husbands entrust them with money they squander it on things to please their fancy or pamper their appetite. When Alimentiveness is perverted, it creates

innumerable wants. Its possessors want tobacco and cigars, but they do not need them. It would be far better to buy bread, fruit, and vegetables with the money, than to spend it on such injurious articles.

The world, we repeat, is full of wants. Men want ale-houses and gin-palaces ; they need museums, colleges, and libraries. We often want what will do us harm ; we need things that will do us good. Some people want to be at music halls and theatres, when they ought to be at home making their own firesides cheerful. Fops want gold-headed canes and fashionable attire, when their minds need furnishing with knowledge, and apparel to wear that is substantial and economical. They want gold breast-pins, they need more common sense. Displayable people want to cut a dash and ride in their carriages, when they need more character and contentment. Thousands of people want to gratify their pride and vanity, who have need of more modesty and discretion. We want our houses elegantly furnished ; we need them to be comfortable, clean, and healthy. We want drawing-rooms fitted with expensive ornaments and covered with Brussels carpets ; yet the owners seldom go into these fine rooms, which are kept for show more than use. We want silver plate to astonish our friends, we need plain dishes and crockery suited to every day use. We want sauces to tickle the appetite and something dainty to eat, but we need plain food which will nourish us far better than dainties. We should eat only as much as nature requires, and not spur our appetite into an abnormal condition. Thus it will be seen that we frequently want that which will do us injury rather than what will do us good. If, then, we will analyse our own natures and

ascertain what our real necessities are, we may avoid spending money on superfluities, and we shall then be able to live within our income, be independent of our friends, and be able to lay by something for a rainy day.

To live within your income you must first know what your income is now, not what you hope it will be at some future day; and allowance should be made for a possible reduction from sickness or bad trade. A good beginning is a great matter, therefore begin to economise at once; if you procrastinate you will never save anything. Begin by saving the pence, and an occasional shilling or pound according to your income. Nearly all saving is done in small sums. If you will reckon what a few pence per day amounts to in a year you will see the importance of saving small sums. It is generally in small expenses that the money slips away, for people think twice before they spend a large sum of money.

KEEP A STRICT ACCOUNT

of income and outgo. This is a check upon careless or profuse expenditure. If you are in trade, accurate book-keeping becomes imperative, also careful and periodical stock-taking. The greater your distaste for "figures" the more necessary is it to force yourself to attend to this department daily, and in time its irksomeness will disappear, and you will find a positive pleasure in "totting up" columns of figures. Have no "running accounts," for they run away with both money and peace of mind.

THE CREDIT SYSTEM

is wasteful and leads to debt, which is one of the greatest plagues of life. If you get things on credit you are more likely to buy recklessly than when you pay cash, and if you have the use of a tradesman's money you will have to pay interest for it in some way. When you cannot pay for something you want do without it. Wear your old coat until you can afford a new one. Don't pinch your family, but knock off your personal expenses. Most men buy a good many things they could do without. Carefulness in this way begets self-control, which is a most valuable quality. It is a good plan to deny oneself something every day. Master your desires, don't let them master you, if you wish for success and happiness. Having resolved to

SAVE MONEY,

and discovered how to save, the next point is what to do with your savings. It is sometimes more difficult to decide what to do with money than it is to earn it. Money saved should be invested in some safe way, so that it may make more money. Don't put all your eggs into one basket. The Post-office and other Savings Banks are safe investments, and small sums may be deposited. The interest is not large, but safety is the first consideration, for the higher the interest the greater the risk. Larger amounts can be deposited in co-operative stores and building societies, and through the latter you can become your own landlord in a few years. Avoid all speculation and bubble schemes with big promises. Shun gambling as you would the plague.

Last, but not least, insure your life, choosing an old and safe company rather than a new one which offers "special inducements."

WASTE.

It is said that "wilful waste brings woeful want." If this be true, it is not surprising that there is so much poverty in the land.

It is a lamentable fact that there is a great deal of waste in many households in consequence of the inmates making a practice of leaving a part of their food upon their plates, asking for a fresh supply before they have eaten the whole of the first course. Then, too, it is no uncommon thing for them to leave one-half of the meat upon the bones when partaking of poultry, rabbits, or game, simply because they think it is a breach of good manners to take the bones up with their fingers. Whether this be so or not we do not profess to know, inasmuch as opinions vary so much; but we consider that it is sinful to throw away such food as thousands of poor people would only be too glad to procure. We have many times seen whole loaves of bread thrown into the swill-tub because they were rather stale. The outer stalks of celery thrown away, which, if washed, cleaned, and cut into pieces an inch long, and boiled, would make a very nutritive and palatable vegetable. Dried crusts, and cold potatoes, are also got rid of in the same way. The former, if soaked in hot water and mixed with milk, sugar, and a few currants added, would make a very wholesome pudding. If the potatoes were mixed with dough they

would greatly improve the bread, or make very good cakes. There are very few houses in which there is not more or less waste. The French are far more thrifty than the English. It is no uncommon thing for French ladies to store away even such apparently useless articles as cherry and plum stones. When the fleshy parts of the fruit have been eaten, the stones are carefully preserved in jars and saved till winter. When the weather is very cold, and the fire is rather low, a quantity of these stones are strewn over the other fuel--a blaze is produced, and the heat therefrom is very great, which both warms the room and fills the house with a very pleasant and salutary aroma. Those who wish to economise and make the most and best of everything in the culinary department, may derive such valuable information from the author's work on "The Best Food, and How to Cook It" as will enable every thrifty housewife to utilise and make both palatable and nutritious many articles that are usually thrown away as being useless.

THE IMPORTANCE OF SMALL SAVINGS.

Many a wife is badly clad whose husband is earning sufficient to keep the whole family well fed, clothed, and housed, and yet how few realise these blessings to the full extent. Husbands think it is necessary that they should spend so much daily in tobacco, cigars, or toddy. Here is an illustration of this failing, and how to remedy it. Some-time ago, as a husband, wife, and daughter sat by the fire, it being Christmas time, the wife asked her husband to

purchase new dresses for her and her daughter. The husband said he had not the money to spare; in fact, his purse was empty, the purchase of the Christmas dinner had exhausted his exchequer. He felt desirous of purchasing the articles of dress, but he was at a loss where to get the money. He thought of asking the dressmaker for credit, but he was ashamed to confess that he had not the wherewithal to pay for the goods. After considering the matter, he resolved to save the small sums which he had previously been accustomed to spend in Havana cigars and whisky toddy. For this purpose he procured a money-box, and every night he deposited therein the amount which he would otherwise have spent upon self-indulgence. At the end of the year he opened his box to see how much it contained, and to his surprise and delight he found the amount was over £50, more than sufficient to treat his wife and children to new dresses, and toys for the Christmas Tree. Unfortunately, thousands of people who consider themselves respectable are slaves to smoking and tippling, which reduces them almost to a condition of beggary and misfortune. Those who would maintain their individuality and respectability should forego these impoverishing and injurious indulgences.

POVERTY AND CRIME, AND THEIR CAUSES.

It is sad to witness the mass of poverty and crime in this wealthy, civilised, and professedly religious country. One of the greatest causes of crime is poverty, or the lack of the

means of earning an honest and comfortable living. It is true that some people would not work even if facilities were given to them; but this does not apply to the great mass of the industrious poor, more than a million of whom are literally paupers.

The great Land Question, which is now exciting so much attention, is really at the root of much of the poverty, crime, and wretchedness existing in this country. There are millions of acres that are uncultivated, and the land under culture does not yield one-half as much produce as it ought. So long as vast tracts of land are tied up by the laws of primogeniture, they will not be properly cultivated. A few years ago Mr. Gladstone gave a lecture on gardening, which led people to think more seriously about this important question of the cultivation of the land. Mr. Gladstone stated that the dried fruits, apples, potatoes, onions, nuts, and vegetables imported into this country cost us yearly about seven millions sterling; and he went on to say that all these articles, or their equivalents, might be grown in our own gardens—*if*. Well, what is the *if*? Why, it is this, he said, that people should be able to get land to cultivate. And another thing necessary to be done is, that the producers and consumers shall be brought into direct communication, so that the monopolies and high prices of middle-men may disappear; the producer would then get a remunerative price for his goods, and the consumer would get them much cheaper. If this vast sum of money which is now sent out of the country were expended at home, it would make a very sensible improvement in the condition of the poorer classes, causing a great demand for labour, and stimulating every kind of industry. It must be

remembered that the land of this country is a fixed quantity which cannot be increased, while the population is constantly increasing. So that even if the land were cultivated to the utmost capacity, it would not yield sufficient to support the inhabitants without importations. Hence it is important that parents should not overburden themselves with too numerous a progeny. Nothing is more lamentable than to see a numerous family of half-fed, half-clad, uneducated, and debilitated children. Until parents regulate the number of their offspring to their means, they will remain in poverty. This question we have dealt with more fully in our work on "Marriage, Physiologically Considered," to which our readers are referred.

DRUNKENNESS

is another cause of crime and poverty. Happily, this dreadful curse is diminishing slowly, but there are still about two hundred millions of money wasted every year on pernicious intoxicating drinks. If this money were spent upon useful articles of food, clothing, etc., it would make an immense improvement in our home trade and the general well-being of the people. There is a further large outlay upon tobacco, which might be saved with great advantage both to smokers and non-smokers.

EMIGRATION

is another source to which the people must look for relief from the pressing cares of poverty and over-population.

This old country is so thickly populated in comparison with the newer countries of the world, and there is consequently so much competition, that it is absolutely

necessary there should be outlets for those who require a wider field for their exertions. There are millions of acres of land in the United States, Canada, Australia, and New Zealand which are awaiting cultivation, and can be procured on most reasonable terms, in fact, in some places, such as Canada West, free grants of land are made to those who can undertake to cultivate it. The climate in some of these countries is even more favourable than our own to health and longevity. In the United States the people live too fast, owing partly to the electrical condition of the atmosphere and other causes ; but the British Colonies, such as Australia, New Zealand, and the Cape are well suited to the constitutions of English people. It is surprising that so many people are satisfied to remain in this country where employment is scarce, and land unobtainable, when there are boundless fields open to their enterprise all over the world. It only requires a little courage to make the first step in beginning life afresh, and those who are steady and industrious are certain to succeed. It is true there are idle people in the Colonies, who complain of their inability to succeed, but that is simply because they want to get their living at other people's expense, and without making any effort. The qualities that are necessary to success here are just those which will be necessary to prosperity on the other side of the world.

TRUTHFULNESS.

It is said that a lie is useful in trade, and for the time being it is apparently so ; but we never knew a lie to be profitable in the long-run. We frequently hear butchers

and other tradespeople say that they are losing money by every pound of meat or other wares they are selling. If this were the case, they would be constantly getting poorer, and would have to shut up their shops. But this statement is the opposite of the truth, and customers seldom believe it. When a customer runs a tradesman down in his prices, there is no need whatever that he should tell a lie ; it is far better that he should put a fair price upon his goods, and inform his customer that he cannot take less if he is to be just to himself, and it is not honest to desire things for less than they cost. If a tradesman who sells an article worth its money, is truthful and affable with his customer, the latter will be sure to come again ; but if the tradesman deceives by telling a lie, in order that he may get more for his goods than is reasonable, people soon find it out, and they seldom go to that man's shop a second time. Hence those trades-people who would be successful should be truthful, cheerful, and honest, and they will find this to be much better than resorting to lying and trickery. It is very dangerous to get into the knack of lying, inasmuch as it is not easy to overcome the habit. Hence the saying, "As easy as lying." Some people tell quite a number of lies in order to hide their faults. It requires courage to tell the truth at all times. A careless housemaid may be tempted to tell her mistress a lie in order to hide her blunder when she has broken some valuable ornament, saying it was knocked down by the dog or cat. Beware of what are called "white lies," and beware, also, of telling the first lie, for one lie leads to other lies to hide it.

When any person has told us a wilful lie, we never have confidence in him a second time ; liars are invariably

suspected ; liars are more difficult to guard against than even dishonest persons, for we can lock up our valuable goods against the latter ; but we never know how to protect ourselves from, or to trust the former. A perfectly truthful man is trusted by everybody ; his word is as good as his bond ; but one who is addicted to lying is suspected even when he is speaking the truth. When husbands and wives deceive each other by telling wilful lies, it destroys the confidence of the deceived partner ; hence there should never be any lying in the domestic circle, for confidence once destroyed leads to much wretchedness and misery. When servants wilfully lie to their masters and mistresses, the latter fail to take any interest in them, or to trust them with any important mission ; but those servants who invariably speak the truth are esteemed both by their employers and everybody else. A pure-minded, honest, sincere person will never yield to so low and debasing a practice as lying.

This would be a much better world if everybody were as truthful as Petrarch, the Italian poet, of whom it is related that he was known to be a man of such strict integrity that when he was summoned as a witness, and offered in the usual manner to take the oath in the court of justice, the judge closed the book, saying, "As to you, Petrarch, your word is sufficient."

ANECDOTE FOR BOYS.

"The father of George Washington found a favourite cherry tree hacked and ruined with a hatchet. He cried sternly to his son, 'George, who did this?' George looked at his

father with a quivering lip, and said, 'Father, I can't tell a lie: I did it.' 'Alas!' said the father, 'my beautiful tree is ruined; but I would rather lose all the trees I have than have a liar for my son.' The boy who feared to tell a lie more than punishment became the hero of his country, the great General Washington."

THE POWER OF TRUTH.

"Abd-el-Kader obtained permission from his mother to go to Bagdad, and devote himself to the service of God. At parting she wept; then taking out eighty dinars, she told me, he said, that, as I had a brother, half of that was all my inheritance. She made me promise when she gave it to me that I *would never tell a lie*, and afterwards bade me farewell, exclaiming, 'Go, my son, I consign thee to God. We shall not meet again till the day of judgment.' I went on well till I came to Hadadom, when our kâfilah was plundered by sixty horsemen. One fellow asked me 'what I had got.' 'Forty dinars,' said I, 'are sewed under my garments.' He laughed, thinking, no doubt, I was joking with him. 'What have you got,' said another. I gave him the same answer. When they were dividing the spoil I was called by the chief. 'What property have you got, my little fellow?' said he. 'I have told two of your people already,' I replied. 'I have forty dinars sewed up carefully in my clothes.' He ordered them to be ripped open, and found my money. 'And how came you,' said he with surprise, 'to declare so openly what has been so carefully hidden?' 'Because,' I replied, 'I will not be false to my mother, to whom I have promised that I will not tell a lie.'

‘Child,’ said the robber, ‘hast thou such a sense of thy duty to thy mother at thy years, and I am insensible at my age of the duty I owe to God? Give me thy hand, innocent boy, that I may swear repentance upon it.’ He did so. His followers were all alike struck with the scene. ‘You have been our leader in our guilt,’ said they to their chief, ‘be the same in the path of virtue.’ And they instantly, at his order, made restitution of the spoil, and vowed repentance on my hand.”

HONESTY.

When a man is honest, he is as bold as a lion, but dishonesty makes cowards of us all. The man who has yielded to a petty theft feels degraded and is afraid of being found out. This at first causes him to feel uneasy and fearful; but when he finds that his theft has not been detected, he again yields to temptation, and goes on pilfering first one thing and then another, until his conscientiousness becomes blunted to such an extent, that he develops into a confirmed thief. At best, dishonesty is very bad policy, as it is sure to lead to irretrievable ruin sooner or later. Some men boast of their over-reaching transactions as though they had done a smart thing. We advise all honest people to have no dealings with such persons. A youth who steals a few pence or a few stamps, or anything else of small value from his employer, degrades his own moral nature and arouses the suspicions of his employer, who feels that such a person can never be trusted again. Besides, what good can ill-gotten gains do a man? They will be a burden to his conscience, a hindrance to his promotion, and however

great his dishonestly acquired gains may be, they will take to themselves wings and fly away. Those who feel disposed to misappropriate their master's property may learn a lesson from the conduct of a boy who assisted in a dry goods store. A customer one day came to purchase some goods, and winking slyly at the shop boy, said "Johnny, you must give me good measure, your master is not in." Johnny looked solemnly into the man's face and replied, placing his hand over his heart, "*My Master is always in!*"

SYSTEM.

"Order is Heaven's first law," and without system no man can reasonably expect to succeed. The shopkeeper who wishes to gain custom must have a place for everything and everything in its place. When things are in confusion time is wasted in finding them, and it is impossible to serve customers promptly. This is as true in domestic life as in the shop. The housewife, who is not systematic and prompt in discharging her duties, will leave her dresses about all the week, and the tossing and tumbling they receive, does them more harm than the wearing of them. Hence every housewife should make it a point of daily duty to fold her dresses, and her husband's clothes, and put them away carefully. There should be such perfect system in every house that any article wanted may be found even in the dark. There should also be system in the work of cleaning the house. In the morning the beds should be aired, the bedclothes being turned back, the pillows and mattress turned over, so that they may catch the fresh air

from the open window ; and before dinner time the beds should be made, and the bedrooms put tidy, so as to be ready for any visitors who may arrive.

The man of business must have system in carrying out his projects, otherwise he will fail. A prominent development of the organ of "Order" is essential to success in all business undertakings.

PROCRASTINATION.

Dilatory people are liable to put off a present duty under the idea that they can "attend to it at any time." The result very often is that such procrastinated duties, when put off to some indefinite time, are never done at all. It is not true that we can do a thing equally well at any time. The best time is the present, and therefore the proper time to do what ought to be done, is to do it instantly. Most work is best done when it is done promptly. If young people would learn to act promptly in performing the duties that lie before them, the practice would become a useful habit, and they would be saved the pangs of conscience caused by procrastination. This advice applies to courtship as well as to business matters. There was a nice young lady who complained that a certain young gentleman had paid her marked attention for two or three years, monopolizing her society and leading everybody to think they were engaged, and yet he had never said a word about marriage. The youth meant marriage, but he thought he could "pop the question" at any time. He put off that important matter a little too long, and the lady, doubting his intentions, accepted the hand of a more prompt suitor.

SPARE MOMENTS.

The following story illustrates what can be done by a poor boy in his spare moments :—

“A lean, awkward-looking lad knocked one morning at the door of a college, and asked if he could see the Principal. The servant girl thought the poor boy wanted to get a breakfast, so she took him into the kitchen and gave him some bread and butter. When it was eaten the boy repeated his earnest request to see the Head of the College. The servant said the Principal was in the library, and that he did not like to be disturbed. At length she showed the importunate boy to the door of the library. He knocked, and was admitted. The Principal finding that the youth had been studying Greek amongst other things, questioned him and said, ‘My boy, where did you pick up so much Greek?’ ‘*In my spare moments,*’ answered the boy. The result was the young Greek scholar was admitted to the College, and ultimately became its Greek Professor.” Boys, think of this story when you are tempted to waste your spare moments in smoking, gambling, or other bad habits.

“There was a master builder who had three apprentices. Two of them idled away their spare time, but the third was industrious, attentive to his duties, and devoted his spare moments to the cultivation of his mind. A year before his apprenticeship expired, he saw an advertisement in the newspaper offering 2000 dollars for the best design for a new States House. This studious youth resolved to prepare a design, though he had no expectation that he would be successful ; but he thought ‘nothing venture, nothing win.’

He sent in his design, and in a few weeks afterwards two gentlemen came to the office, asked to see the master, and inquired 'If an architect lived there named Washington Wilberforce.' The employer said, 'No, but he had an apprentice of that name.' They were introduced to the young man, and he was informed that his design had been accepted, and that he would be required to superintend the erection of the States House. His employer willingly cancelled his indentures, and this well-deserved commission laid the foundation of Washington Wilberforce's greatness."

Elihu Burritt, while earning his living as a blacksmith, learned eighteen languages and twenty-two dialects by simply utilizing "odd moments." He finally acquired fifty-three.

Dr. Darwin composed nearly all his works while riding in a carriage, writing down his thoughts in a memorandum book which he carried for the purpose.

Dagnesseau, one of the Chancellors of France, wrote an able and bulky book in the successive intervals of waiting for dinner.

Kirk White learned Greek while walking to and from a lawyer's office.

Burney, the musical composer, learned French and Latin while riding on horseback from one pupil to another.

This list might be greatly prolonged to show how valuable our spare moments are, but the above will suffice for the present.

If youths would devote their spare time to the improvement of their minds, instead of smoking and loitering about, they would be much more likely to get on in life. We do not say that youths should have no recreation, inasmuch

as it is essential to health and happiness, for "all work and no play makes John a dull boy;" but when persons devote most of their time to amusement, idleness, and loitering, their minds become dull, barren, and obtuse by inaction; consequently they make very little, if any, progress in life.

OBSTINACY.

This condition of mind is a great drawback to the aspirations of many young men, as also to women, and many failures have been produced thereby. Those who yield to it will invariably fail to secure the esteem of those by whom they are surrounded; hence, you should guard against being too positive or too tenacious of your way. Many people stand too much in their own light by too great self-will, and they seldom like to yield; hence it is not wise for people to be too sure that they are always right in their opinions. Remember if you are right in one particular, you may be wrong in others. Do not boldly contradict, but calmly express your reasons, and faithfully bear with those who do not see "eye to eye" with yourself. Avoid saying "it is" and "it isn't," "you did" and "you didn't." Say "it seems to me," "I think it is," or "if I mistake not." Ill-natured and rude expressions have a tendency to arouse the feelings of those with whom you may be conversing, consequently such expressions as calling one "foolish," "obstinate," or "provokingly stupid," should never be indulged in. Our aim should be to advance the truth, not ourselves. It often happens that time is wasted, and temper lost, in matters of no great consequence. It is much better that we should

not yield to trifles, while in all cases concerning duty and happiness, we should be faithful to right, and steadfastly adhere to truth with meekness of spirit.

PATIENCE.

“Art is long; life is short,” says the Latin proverb; consequently we are apt to become impatient when our labour seems to produce little result. There is another proverb to the effect that “Everything comes to him who waits.” It is certain that nothing comes to him who doesn’t wait, for he runs away from it. A third proverb,—an Eastern one,—says: “Time and patience change the mulberry leaf to satin.” The slow moving worm by patient labour transforms the green leaf into glossy silk. Think of this, and of the patient waiting of workmen like Pallisey the Potter, for it may encourage you to persevere when labour seems to be abortive in producing the wished for result. Remember the story of the Hare and the Tortoise, and how the slow, plodding animal, outstripped the fast runner. Abraham Lincoln’s motto was—“Keep pegging away.” Try and wait; don’t wait before you try. Everything good and great is of slow growth. It is a sign of weakness to be in too great a hurry. The Spaniards say that “Hurry comes from the evil one.”

Another of the virtues which will assist the worker to be patient is

CHEERFULNESS.

Take things as pleasantly as you can. Make the best of everything. Try to be cheerful, and cheerfulness will in

time become habitual, and will help you through many a difficulty. Never allow yourself to think or say anything gloomy ; it is bad for the health. Solomon says, "A merry heart doeth good like a medicine." As we are refreshed by the presence and voice of cheerful people, so we ought to make an effort to confer that pleasure upon others. When we have work to do that we dislike, it is best to set about it at once and in good earnest, and immediately it becomes more pleasant. Sidney Smith acted upon that principle when he was a poor curate in an unpleasant parish, and he found it to lighten his labour wonderfully. He wrote : "I am resolved to like my work and reconcile myself to it, which is more manly than to feign myself above it, and complain of being thrown away, and being desolate and such like trash."

Another useful faculty in "getting on" is

HOPEFULNESS.

Whatever you do, be Hopeful. "Hope on, hope ever." "Never despair." If you lose hope you lose heart. It has been beautifully said that "Hope is like the sun which, as we journey towards it, casts the shadow of our burden behind us." Hope is one of the most inspiring faculties an aspiring young man can possess. It enables him to sing, "There's a good time coming." Some people think that the good times were in the days of old. Our belief is that the present time is the best the world has yet seen, but that there are better times to come.

"Bards, in praise of golden ages,
 Long have sung in lofty rhyme :
 But, except in their own pages,
 Never was there such a time :
 The era they so much regret,—
 The Better Age—is coming yet."

TOO MUCH SELF-ESTEEM.

Some men are born to rule and others are born to serve. In estimating character we have to consider whether a young man requires to be guided and governed, or whether he is one of those proud, independent, restless, energetic spirits who must take the lead wherever they may be. When proud people lack talent it is very difficult for them to find suitable places. They will have to be content with such situations as they are competent to fill, and they will find it somewhat difficult to keep even those places. Those who have more talent than self-reliance will generally be found to settle into places below their true merits.

TOO LITTLE SPIRIT AND AMBITION.

Some men seem to have no ambition to rise above their present condition, and hence they make little progress in life. Others seem to possess so little executive and propelling force as to be literally helpless and useless. Some time ago a person of this class consulted us in regard to his capabilities. We informed him that we hardly knew what he was fitted for, as he had scarcely pluck or spirit enough to eat his food when it was provided for him. Such helpless, half-hearted creatures are of no use to themselves or society ; and if they were put into a position, they would be too indolent to maintain it. We are not special advocates for flogging ; but if there is any class of persons whom we think should be awoken up with a sharp stick, these are the people. The only sphere of action for which these people are adapted is begging, loitering away their

time, and dependence upon the liberality of their friends. The person above referred to, was a married man, and had a wife and three children, but he could do nothing towards earning a livelihood ; hence his wife had to go out washing, and he stayed at home to nurse the children. It is a pity that such people should be allowed to marry and take upon themselves parental responsibilities.

PLEASING EVERYBODY.

Those who think they should try to please everybody are not likely to accomplish much that is worthy of note. Whenever a man begins to go out of the beaten track, or to do something more than ordinary, he will always find somebody to jeer at his efforts or to ridicule him for his presumption. In order to please everybody we should have to do evil in many cases to please the evil-disposed, submit to the tyrannical, be a fool for the ambitious, and be careful not to have anything as good as those who desire to have everything superior to their neighbour. If you are an earnest and diligent public man, you must expect to have many secretly dislike you and talk against you ; and if you accomplish but little, many may show themselves friendly, but it will often leak out that some who appear pleasant, do so, because they do not fear your rivalry ; they may smile upon you outwardly, and inwardly entertain contempt for your efficiency. People can no more please everybody now-a-days than they could when Æsop wrote his famous fable about the “ Man and his Ass.”

BAD HABITS.

One of the steps on the road to success should be taken by the uprooting of bad habits and the implanting of good ones. Man has been called "a bundle of habits." Long continued habits become a "second nature," and are extremely difficult to eradicate. It is therefore of the greatest importance to begin early in life the cultivation of good habits, and thus avoid the life-long slavery of evil habits, whether of diet, debt, or general mis-behaviour. Habits that effect the health, including diet, we have treated of in our books, entitled "Vital Force," "Marriage," "Good Health and How to Secure It," "Health and Economy in the Selection of Food," etc.

LEARN HOW AND WHEN TO SAY "NO."

Thousands of people are unsuccessful because they have not sufficient courage to say "No." A great number of young men commence business with a very scanty knowledge of the world, and having very ambitious aims, they wish to appear generous with their friends, companions, and associates; and whenever they are asked to help a companion out of a difficulty by lending him a sum of money, or by way of endorsing a bill, the request in many cases is too readily complied with, probably thinking that the money will be returned, or the bill met when it is due. This is a very dangerous practice for a young man to commence with, inasmuch as it is sure to bring sad disappointments, if not wretchedness and misery.

Learn to say "No" when travellers or others press you to purchase goods, that you do not want, merely because

they are cheap. Everything is dear—no matter how little it costs—if you cannot utilize it. Impress the following lines upon your memory, and let the lesson they teach be your guide when temptations assail you:—

HAVE COURAGE TO SAY NO.


—o—

You'RE starting to-day on life's journey,
Along on the highway of life;
You'll meet with a thousand temptations,
Each city with evil is rife.
This world is a stage of excitement;
There's danger wherever you go;
But if you are tempted in weakness,
Have courage, my boy, to say no.

The syren's sweet song may allure you;
Beware of her cunning and art;
Whenever you see her approaching,
Be guarded, and haste to depart.
The billiard-saloons are inviting,
Decked out in their tinsel and show,
You may be invited to enter;—
Have courage, my boy, to say no.

The bright ruby wine may be offered—
No matter how tempting it be,
From poisons that sting like an adder,
My boy, have the courage to flee.
The gambling halls are before you;
Their lights, how they dance to and fro!
If you should be tempted to enter,
Think twice, even thrice, ere you go.

In courage alone lies your safety,
When you the long journey begin,
And a trust in a Heavenly Father
Will keep you unspotted from sin.
Temptations will go on increasing,
As streams from a rivulet flow,
But if you are true to your manhood,
Have the courage, my boy, to say no.



THOUSANDS OF YOUNG MEN WANTED.

The world cannot get on without the young men, but they must be real men, and not cads and snobs and idlers. Young men with brains are wanted. Strong young men are wanted. Healthy young men are wanted, and pure young men are wanted. Preference will be given to young men who possess these qualities, however poor they may be. Merit, not birth, is the surest passport to success. Sterling young men are wanted not only in every growing business but as pioneers in the crusade against the prevalent vices of the age. Young men are wanted who can say "No" to the proffered drink of brandy or the fragrant cigar. Young men are wanted who can withstand the many temptations to dissipation and frivolity which abound in all our large towns. Young men are wanted who can be temperate, industrious, chaste, frugal, affectionate to parents, faithful to masters, and obedient to the laws of God. Such young men are one-half of the nation's hope; the other half are the sweet good girls whom these choice young men deserve as their life-partners. Young men are wanted who can fill places of trust and responsibility, so that we may hear no more of those scandalous defalcations and abscondings by bank managers, town clerks, cashiers, and secretaries, and others who have the custody of cash and securities. Yes, there is a great want of ready, steady, healthy, honest young men. These are always in demand. Young man, will you be one of them? There are already

TOO MANY YOUNG MEN

who are living too fast, and who are given to gambling, loitering away their time, and who try to live by their wits

rather than perform any useful work ; hence there are very few vacancies for people of this description, and there is very little hope of their accomplishing anything worthy of note, and their lives will be full of disappointments.

MARRIAGE.

The man who would succeed in life should marry a suitable companion. Marriage generally renders a man more industrious, virtuous, and enterprising than he would be in a life of so-called "single blessedness." Statistics prove that the greater proportion of married men there are in a nation, the fewer are the crimes committed. Figures also prove that married people live longer than unmarried persons. Man was never intended to live alone. A bachelor is only half a man, and he needs his other half to make his life complete and keep him in the path of rectitude. Probably one-half of the married men who become drunkards, either learned their tippling habits in their bachelorhood, or have been driven to drink by domestic infelicity. Therefore, a man's best or worst fortune is his wife. No man is hopelessly ruined until he gets united to a woman who is careless, extravagant, ignorant, selfish, jealous, unkind, or totally unsuited to his nature and requirements. On the other hand, no man is thoroughly fortunate until he is united for life to a kind, congenial, sensible, and economical female partner. If a man marries an extravagant, shiftless

woman, he will always be poor. Of course, neither husbands nor wives should be either too indulgent or too exacting. Some men are married to women who are so easy-going, affectionate, and soft-hearted, that they always want to be billing and cooing, and they never think of helping their husbands in any of their business affairs. Some time ago we lodged for a time with a couple who had been married for several years. The wife had been pampered and spoiled at home, and when she got married she expected her husband to do everything for her. She thought it beneath her to pour out her own tea, or cut her own bread and butter. Her husband must do everything for her ; and if he did not invite her to partake of each dish and give her the tit-bits, she pouted, and sulked, and cried like a baby, declaring that he did not care for her a bit. She was always calling out for John to do this, that, and the other thing. Her wastefulness matched her foolishness. When she did prepare the tea, she put sufficient into the pot for a dozen people instead of two, and after partaking of it she threw away all the leaves. For supper she must have her pint of beer, or one or two glasses of whisky, and warm meat ; and no wonder she was always suffering from biliousness, headache, and other affections. The doctor was constantly in attendance upon her, and his heavy bills contributed to their poverty. She was so jealous that if her husband only glanced at a woman she looked as black as thunder, yet he was one of the purest of men. In addition to this, she frequently tantalized her husband about his inattentions to her, and she would sometimes lie in bed sobbing for an hour or two, keeping him awake, and thereby depriving him of his natural rest. When he returned home at night she

expected every attention, and unless she got it she began to sob and weep. Wives of this description are not help-meets in the proper sense of the term, but are rather hindrances, and prevent their husbands from making headway in life. It is no wonder that such infatuated husbands should resort to the public-house to find a little peace. Then, too, some of the feminine gender, who claim to be model wives, take a pleasure in tantalizing their husbands by their unkind and cutting remarks. When a man has been working hard all day, or has been called away from home on business, nothing is more mortifying, discouraging, and damping to his spirits on his return than for his wife to accuse him of having been looking after some other woman, especially when she makes both herself and everybody else miserable by her unfounded suspicions. Men who have wives of this description need more patience than Job, for it must be the heaviest affliction that can fall upon them. Those who work hard with brain or muscle should have peace at home and a congenial spirit of companionship to cheer them on their way. It is also very difficult for men to make headway whose wives are so slow, mopish, and indolent as to become diseased by their want of exercise. Some women are so easy-going, stay in the house so much, and sit still for so long a time, as to be not only debilitated, nervous, fidgety, and warped, but they are afraid of, if not alarmed, even at the very thought of work. Whenever a man is burdened with a wife of this description he is handicapped at every turn and point, and he will always be poor. A true wife will aid her husband in living within their means, and will strive assiduously to be a true helpmeet in every sense of the word. On the other hand, there are wives who take a pleasure in

making their husbands happy, and their incomes to go as far as possible. Such wives waste nothing. About two months after witnessing the miserable life of the pair who were so unequally yoked, we stayed with a married couple of a very different kind. The wife in this case was very attentive to her husband's requirements. She always had his breakfast ready in time, and when he returned from his work, there was always a pleasant smile on her face, a kind word, and a nice meal ready, and she gave her husband the best of everything, because, as she said, he earned and deserved it. I found that she had a just idea of what a wife's duties were; that she ought to make him a comfortable and clean home, a pleasant fireside, and take an interest in all that concerned him. We stayed with this happy couple some time, and never heard one jarring word pass between them. Their home was like a little heaven upon earth. It is not surprising that they had been able to lay by a small sum of money weekly, so that there was a prospect of their being comparatively independent in their old age. A man who has such a wife, has a priceless gem, far more valuable than rubies, or all the wealth of the Indies.

MUSIC.

Music has a tendency to soften and humanise the community, as also to gladden the heart, buoy up the spirits, and exercise a refining influence over the minds of the people; consequently it is a strong incentive to good, and as such we commend it. But it should be borne in mind that music, like painting, may be enjoyed after a fashion, without any very active employment of the faculties.

Some lovers of music, who are not professionals, and who will never be able to earn a livelihood by it, or likely to become proficient in the art, waste a deal of precious time thrumming the piano from morning till night, to the neglect of the more remunerative duties of life. We usually find that a great majority of people when listening to a symphony or song remain the whole time in a purely receptive state, and the music goes in at one ear and out at the other, without having aroused the mind to any intellectual exertion.

In many cases music excites emotions, but in other cases it simply lulls the senses into pleasing idleness and forgetfulness. Music is certainly beneficial as a stimulus or febrifuge to those who work hard, or whose emotions are in danger of becoming dormant; but there is great danger of its causing many people to become indolent in mind and effeminate in sentiment. Of what use to her husband is the wife who does not know how to do anything except sing a song, or thrum the piano? or, of what service to the community is a man who, not earning his living by music, can only sing a song and imperfectly play a tune, and dance attendance upon pretty young ladies? We question very much whether young persons do not devote too much time to this art; and whether they could not be more profitably employed in the acquisition of knowledge which would help them in the performance of the duties of life. Further, a great number of those who devote so much time to music do not try to improve or perfect themselves in the art. So long as they can make a noise to please themselves, they are perfectly satisfied; but we maintain that whatever we do, we should

try to perfect ourselves in its performance. This implies that music is an art which should be acquired by those who are capable of learning and profiting by it ; and as it is such a fascinating art, care should be taken not to devote too much valuable time to it which ought to be given to more solid acquirements. If persons, who are not professional musicians, devote a number of hours daily to music, we question very much whether they will make much progress in the acquisition of scientific knowledge and more profitable occupations. Music is very nice as an occasional recreation, when the duties of the day are done ; what we protest against is making what should be an occasional pastime a source of perpetual dissipation.

SELF-CULTURE.

Success in life depends a good deal on a person's manners, address, mode of speaking, appearance, in one word, "culture." All men have the same number of organs ; but no two have cultivated them alike. Self-culture is nothing less than life-long education. No man can master every art and science, but thorough proficiency in two or three subjects will give a better chance in life than a smattering of fifty things. We have often noticed what a sense of self-possession and dignity there is about the humblest working men who have become thoroughly proficient in one or more sciences or arts, such as botany, astronomy, or mechanics. The constant discipline of the mind has been an education to them. Such men are generally humble in their demeanour. What they have

learned has only served to show them how little they know ; and men have made some advance in their education when they have discovered their ignorance.

It is related of a student at one of the universities, that when taking leave of his tutor, he spoke of having " finished," his education. The professor discounted the assumption by saying : — " If you have finished your education, I have only just begun mine."

Self-culture is allied to self-control, self-respect, and self-denial, and these qualities are the foundation of good behaviour and sound education. Self-control makes one respectful of the feelings of others ; self-respect guards against debasing habits which destroy self-esteem ; and self-denial increases our wealth and enjoyment by strengthening habits of economy and increasing the power of finding pleasure in " little things."

Self-culture means whatever disciplines and qualifies men for the efficient performance of the duties that lie before them in daily life. This is the only education worthy of the name. Instruction is something very different from education. There is plenty of instruction in the board schools, probably too much ; but there is too little education in the proper and etymological meaning of the word—the drawing out and culture of the entire nature, in place of merely cramming the minds with facts and technical knowledge. In this age of competition those young men will soonest find promotion who have supplemented sound book learning with the culture of their observing and reflective faculties. Observation is a much neglected means of mental improvement, as exemplified in the well-known school narrative of " Eyes and No Eyes." All the great

writers, inventors, and scientists have been men of observation. Sir Walter Scott and Charles Dickens had this power in a high degree, and constantly used it. Scott said he never met a person in his life from whom he could not learn something; and Dickens noted the most trifling peculiarities of men's manners.

It has been said that "reading makes a full man, conversation a ready man, and writing an exact man." Now exactness, that is accuracy, completeness, is the end and aim of self-culture, and this exactness cannot be better attained than by writing. A certain amount of reading is necessary, but most students read over much. It would be better if they read less and wrote more, not necessarily for publication, but to make sure they understand what they have been reading. Writing on a subject, and still more, teaching it, affords a test of the extent and accuracy of the knowledge attained.

By imparting knowledge to others we instruct ourselves; for, "teaching we learn, and giving we receive." It is a good plan to read with pen or pencil in hand, and make notes, which can be extended and copied into a book for reference. A few books well selected and carefully read will be of more use than a large library hurriedly and partially perused. There is no class of literature better adapted for developing, improving, and expanding the mind than that of *Phrenology*, inasmuch as it makes us acquainted with our weaknesses, peculiarities, and capabilities, and points out to us the best way to educate each faculty, and thereby attain a higher degree by proficiency.

There is a better prospect of success in having and using several ordinary abilities and becoming proficient therein

than from the exercise of one transcendent gift. This thought should stimulate to the cultivation of those "ordinary abilities," which all persons possess, especially those that show any deficiency. The movers of the world have been distinguished more for their working qualities than for brilliant genius. Those who devote their energies to one study, or business only, are apt to "run in ruts" to such an extent, as to be incapable of earning a livelihood when trade is bad in that particular branch, whilst those who try to do several things with efficiency, are capable of making headway in other spheres of action, where there is a demand for their services.

We will sum up the advice which we think will be serviceable to those who are about to start in the race of life, and who wish to run their course wisely and well. The things to be avoided are intemperance, secret vices, bad habits of all kinds, bad company, idleness, and profanity. Do not rush into danger. Waste not your vital power, and nervous energy, in dissipation and self-indulgence. Keep out of debt; if you cannot afford to pay for anything you want, do without it; you will be happier without it than if you get it on credit. Be industrious. Learn to say No as well as Yes. Act courteously to others. Cultivate good temper, presence of mind, and patience. Never speak when you are in a passion. Make no promises you cannot fulfil. Rely upon your own resources. Never trifle with truth or virtue. Develop your highest nature, and treat others as you wish them to treat you. If you have done wrong, do not continue in wrong doing. One mistake may be overlooked, but not persistence in evil. The noblest deed a man can perform is to repent: it gives joy even to the angels. Let the standard of your life be the

supreme love of law, and order, and truth, and goodness.

Wealth, rank, and power are good or bad influences according as they are used or abused. The most desirable qualities to possess are truth, love, and wisdom. The man who is truest to himself is the nearest to God. Remember the responsibility of life. Be fit to live and you will be fit to die. In the all-important matter of love, select one whose society will be a source of improvement and a stimulant to your highest nature.

Some attention to dress and deportment is necessary ; but the person who has talent, good manners, and integrity will find these qualities to be a better passport to select society than fine dress. Remember always that the great end of life can be accomplished only, as life is true and noble. The most important lessons for men to learn, are, how to live, how to love, how to forgive, and how to be humble.

In the cemetery at New Orleans there is a tombstone, bearing the name of John Donough, a successful merchant of that city, and upon the stone are carved these maxims, embodying his advice to young men :—

Remember always that labour is one of the conditions of our existence. Time is gold ; throw not one minute away, but place each one to account.

Do unto all men as you would be done by.

Never put off till to-morrow what can be done to-day.

Never bid another do what you can do yourself.

Never covet what is not your own.

Never think any matter so trifling as not to deserve notice.

Never give out what does not come in.

Do not spend, but produce.

Let the greatest order regulate the actions of your life.

Study in your course of life to do the greatest amount of good.

Deprive yourself of nothing that is necessary to your comfort, but live in honourable simplicity and frugality.

Labour then to the last moment of your existence.

RULES TO BE CAREFULLY REMEMBERED.

(1.) Select the employment for which you are best fitted by nature, education, inclination, and circumstances.

(2.) Master your business thoroughly.

(3.) Do not change from one employment to another when you are fitted for your vocation, unless you can greatly improve your condition.

(4.) Bring to your work the greatest possible energy and activity.

(5.) Put your conscience into your work.

(6.) Honour your trade and it will honour you.

(7.) Avoid "building castles in the air," and base your calculations on matter of fact.

(8.) Be prompt in discharging your duties, and avoid dawdling.

(9.) Do not allow a creditor to ask you a second time for an account.

(10.) Be civil and obliging to customers.

(11.) Never put on airs, nor treat others with disdain.

(12.) Be precise in everything, and do not depend upon your memory, but commit everything that should be remembered to writing—always adding dates and particulars to accounts.

(13.) Keep copies of all important letters.

(14.) Do not depend upon assistants to keep your accounts correctly posted, but supervise them yourself at short intervals.

(15.) Be economical, and avoid going to law.

(16.) Guard against running down any other tradesman who happens to be in the same business as yourself.

(17.) Avoid doing business with professional money lenders.

(18.) Put no confidence in those who run other tradesmen down.

(19.) If in business, watch the markets, and buy when goods are cheapest.

(20.) Avoid lotteries and all gambling speculations.

(21.) Look after your own business and let other people's alone.

(22.) Regard every man as honest until he has proved himself to be otherwise.

HIGH BIRTH AND POSITION NOT ESSENTIAL TO SUCCESS.

Some men seem to think that it is no use for them to try to rise in the world, that their birth, position, education and standing are not sufficient to command the respect and confidence of their fellow men. Hence they lament their hard lot, fold their hands, sit at ease and hold in check the genius which would otherwise spring forth. It will be seen from the following that most of our great men have risen from the ranks, and that none need despair. People should endeavour to exercise the talents which they possess, and many would be surprised at the progress they make, and at the fertility of their minds. We would advise none to despair. Instead of thinking that we need illustrious, or men of position for our ancestors, we should remember that the children of notable persons have allowed their faculties to slumber, and that they are fast sinking from human remembrance, because they have been surrounded with luxury,

allowed their faculties to become stagnant, and have not tried earnestly to bring something from the dark arcana of nature to the light of day. We generally find that adversity and difficulties brighten up the talents of men, and that unless we meet with obstacles we should never accomplish so much as we do. If we reflect for a moment we shall be convinced that greatness depends more upon the right direction and development of the powers of the brain than upon outward circumstances.

George Stephenson, the inventor of the locomotive, graduated in a coal-mine, and was the son of a fireman of the colliery. He became a "trapper" in the coal-mine, then an assistant to his father, and while working in this capacity he frequently took the engine to pieces and put it together again. At this time he was receiving twelve shillings a week, yet from this he saved enough to enable him to attend a night school, where he learned to read and write, and a Scotchman undertook to teach him arithmetic. He developed his inventive talent by making constant experiments, and devoted his spare moments to mending boots, cleaning clocks, etc. He eventually constructed an engine for the collieries of Lord Ravensworth, which was superior to those already made. From this humble beginning George Stephenson gradually rose to the highest position in the mechanical world, and became the father of the wonderful railway system.

St. Andrew and St. John, two of the apostles, were sons of fishermen; Columbus was the son of a woolcomber, Luther of a miner, Diderot of a cutler, Cook of a servant, Hampden of a carpenter, Talma of a dentist, Virgil of a baker, Horace of a denizen, Voiture of a

tax collector, Massillon of a turner, Tamerlane of a shepherd, Rollin of a cutler, J. J. Rousseau of a watch-maker, Richter of a country schoolmaster, Sir Samuel Borrich of a silversmith, Ben Johnson of a mason, Shakespear of a wool dealer, Sir Thos. Lawrence of a customs house officer, Gray of a notary, Sir Edward Sugden of a barber, Thomas Moore of a sword maker, Benjamin Franklin of a chandler, Cardinal Wolsey of a butcher, Napoleon of a farmer. Brunel was the son of a French farmer. Watt was the son of humble parents, and his father was engaged in selling the nautical instruments which he made. Sir Richard Arkwright was originally a barber at Wirksworth, in Derbyshire, and shaved people for a halfpenny each. Stephen Gerrard was a poor cabin boy on board of a vessel from Bordeaux to New York, and by his business tact and frugality he amassed a fortune of three millions of pounds, and founded an institution for the education of orphan children. Elihu Burritt was the son of a blacksmith. Dr. David Livingstone was a cotton factory operative, and when he died millions lamented his loss. Hugh Miller was considered a very dull boy at the parish school in his native town, and was apprenticed to the trade of a stonemason. Bayard Taylor, of America, made his first journey through Europe on foot on account of his poverty. Joseph Hayden was the son of a wheelwright in Vienna. Robert Burns was the son of a poor farmer. Daniel Defoe was the son of a butcher. Sir Robert Peel was a poor boy and worked in a cotton mill, and struggled with poverty for a number of years. Andrew Jackson was the son of an Irish emigrant. Abraham Lincoln was a rail splitter. George Whitfield was the son of an innkeeper.

Michael Faraday was the son of a tradesman in London, who died when his son was in infancy. Josiah Mason, of Birmingham, the first maker of steel pens, was a poor office boy.

From the above it will be seen that nearly all of our great men have risen from the ranks ; and the first duty of each individual is to become acquainted with his capacities and powers, and ascertain how to make the most of his talents. Phrenology being the key to the mind, it would unlock the door of the golden treasure house and make a man acquainted with himself, so that he may advance in position and leave his mark behind him.

A great number of our celebrated men have declared that their success has arisen entirely from having become acquainted with themselves by the aid of Phrenology. Henry Ward Beecher attributed his great success as an orator and minister to his having been made acquainted with his mental capacities ; as also have a many other men in various spheres of life. Every man may expand and develop his mind if he sets to work in the right direction, and pursues with zest the calling for which he is best fitted. Hence this science of mind is the lever which would lift the human race to a higher pinnacle of fame, and enable them to shine so brilliantly as to literally illuminate the horizon with their originality and genius.

We have asserted that education is very important and would aid a man in his studies ; but we generally find that the school of experience is more effectual for the development of the slumbering powers of the mind than is a classical education, for educated men are generally satisfied with promulgating the ideas of those who have lived and passed

away ; but a self-made man has only his own experience to tell ; he explains what he has seen and done ; he creates, originates, and uses his own ideas. Educated men gain much knowledge from books, museums, and cultivated societies ; but self-made men learn everything by hard thought and personal experience. They are inured to hardship, and from necessity do their own work ; while those who are educated frequently secure the services of others to work for them. Both are learned, but the one is learned in theory and the other in practice. It is a notable fact that many persons are very theoretical, and that they may appear learned to those who have not power to think for themselves. When George Stephenson explained in the House of Lords that he could propel a steam-engine at the rate of thirty miles per hour, that learned body ridiculed the idea, saying that it would be impossible for people to breathe while travelling at such a rapid speed. This was mere theorising ; but facts have proved that men may travel at the rate of sixty mile per hour, and breathe with as great ease as though they were only travelling at the rate of five or six. Theory is very good in its place, but facts are more to be relied upon ; and it would be well for men to keep their eyes open to surrounding facts and things, and to try experiments, in order to satisfy themselves with regard to the truthfulness and utility of matters, rather than to depend merely upon speculative theories.

Minds of but moderate calibre are too apt to ignore everything that does not come within the range of their mental vision, and if any strong-minded individual should make greater headway than themselves, they generally raise a hue and cry, and ask who their ancestors were. If their

birth has been humble their discoveries are sneered at, ridicule is thrown upon their enterprises, and all manner of obstacles are thrown in their way, but eventually they conquer. It should be borne in mind that noble deeds are the ancestors of great men, and that wealth and position with all their charms cannot make a man mentally great unless he has the brains and desire to become so. Hence it is the use of one's talents that elevates a man more than the reputation of having descended from honourable ancestors.

H A P P I N E S S .

We frequently hear people say that happiness is but a mockery, a delusion, or a mystical something which cannot be found in this world. This may appear to be true to those who are strangers to the real pleasures and enjoyments of life. We maintain, however, that one and all of us may be happy, if we pursue the right course to attain so desirable a blessing.

Is not happiness the one great object for which most of us live? and which we hope will come at no distant period?

There are so many kinds and degrees of happiness, and so much difference in the susceptibility and phrenological developments of individuals, that very few people agree as to what constitutes real happiness, and how it may be attained. The lady who has large approbateness and ideality, and a very susceptible mind, feels quite miserable unless she can dress in the height of fashion, and appear very attractive to those around her. But this does not

produce solid happiness, inasmuch as it only gratifies the cravings of a very small portion of the faculties.

Those who seek happiness in revelry, sensuality, gambling, and tippling seem to enjoy themselves for the time being, but these are followed by remorseful feelings and a heavy depression of spirits. Such persons are far from being happy, because they have only been gratifying their lower propensities.

There are others who seek happiness in drawing down their faces, and who are always grave and solemn, crushing out all youthful feeling and tender affection; who obey the Ten Commandments, go to class-meetings regularly; attend a place of worship and appear very pious, because they are afraid of eternal punishment if they indulge in any kind of mirthfulness. Christianity was never intended to make us sad and gloomy, but to cheer and help us on our way. If any class of persons should be happy and cheerful, surely it is the Christian, who has such a bright prospect of future bliss.

Laughter, hilarity, and mirthfulness are the medicine chests of life. "Laugh and grow fat" is an old adage, and a very sensible one too. "Laugh and be happy" is another adage which should be remembered and practised by everybody who would enjoy the pleasures of life. Those who seldom or never laugh are far from being happy. "A merry heart doeth good like a medicine," and if we would be healthy and happy we must not forget to be mirthful, merry, and playful.

Another class is comparatively happy in making money, trading, and doing business. Others enjoy themselves when they are spending money with their companions and associates. Some find their highest enjoyment in the

acquisition of knowledge, and in becoming acquainted with the world. Not a few think they would be happy if they were rich and had a large sum of money invested in some safe bank, or could for ever be attending parties and grand public displays. Experience teaches that no pleasure is more evanescent than that which comes from such sources; while none is more lasting than that which flows from pleasant and simple enjoyments, and the consciousness of duty done and suffering relieved.

All mere pleasure-hunters will seek in vain for happiness. "Fly pleasure and it will follow you" is a true saying.

It would be much better to possess a true knowledge of ourselves and endeavour to exercise not merely one faculty, or even one set of faculties, at the expense of others, but we should cultivate and use legitimately every faculty of the human mind. If we devote all our time to serious labour, and do not take sufficient physical recreation to produce harmony between body and brain, we shall chafe in the harness and wear out our lives prematurely.

Not only should we be serious at proper times, but we should be habitually mirthful, hopeful, and joyous in feeling. A merry heart promotes health, and a melancholy disposition predisposes to disease.

We should learn to love our family, our friends, and the good things of this life, as well as prepare for the life to come. We should be industrious, economical, and energetic, and endeavour to exercise the reasoning faculties, as well as the social and moral feelings.

There is no greater promoter of happiness than varied, useful, and pleasant occupation. Idleness is not only the rust of the mind, but the canker of happiness.

We should also be self-reliant, firm, and lead a pure and virtuous life; for virtue alone is happiness below. We should avoid grumbling, scolding, and fault-finding with those around us. Remember that mildness and gentleness will melt and subdue, sooner than anger and passion will overcome.

We should not live too much within ourselves, but select a few choice associates, and mingle with those who are calculated to make us happy by their social intercourse. There is a source of perpetual pleasure to those who try to do well in this life, in anticipating the enjoyments of the future life. Thousands of people are very happy who have no money and barely sufficient of this world's goods to supply their actual necessities, yet they make themselves contented by saying "Blessed are they who have nothing, for they have no fear of being robbed."

To sum up, there is no better rule for securing happiness than in causing the animal passions to become subservient to the moral sentiments, and bringing them under the guidance of the intellect. When this is combined with a healthy body and a firm trust in Divine Providence, happiness will then be secured.

Some people think they will be happy when they have amassed a fortune; but while labouring to acquire riches they are so much engrossed, that they have not even time to be playful with their children, nor sociable with their friends. These matters are put off till they have acquired sufficient to retire upon, when they hope to make up for lost time; but when this period arrives they have so exhausted their vitality, undermined their health, and stunted their social feelings, by sticking so closely to the stern business

realities of life, that they are incapable of enjoying social intercourse and rational recreation. Thus, instead of enjoying life more than before, they are actually more miserable than ever. Those who have been unduly active and enterprizing in business must always have something to do, but they should learn to slow up a little, and devote more time to recreation, and even keep on with a little business as long as they are able. It is not surprising that many active business men shuffle off the mortal coil soon after their retirement from business ; whereas, if they had combined business with pleasure and social enjoyment, they might have lived to a greater age and have enjoyed the fruits of their labours. Such people think they can only be happy in the future. But why should they not be happy now ? If they are not happy now, are they ever likely to be happy ? It is foolish to let trouble make us unhappy, because it is inevitable, and is no doubt intended for our good. Try to be happy in youth, and middle age, or you will become miserable as you grow older. Enjoy the present time ; make trouble of nothing. "Sufficient unto the day is the evil thereof." Follow these directions and you will find happiness in all the good things God has made.





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